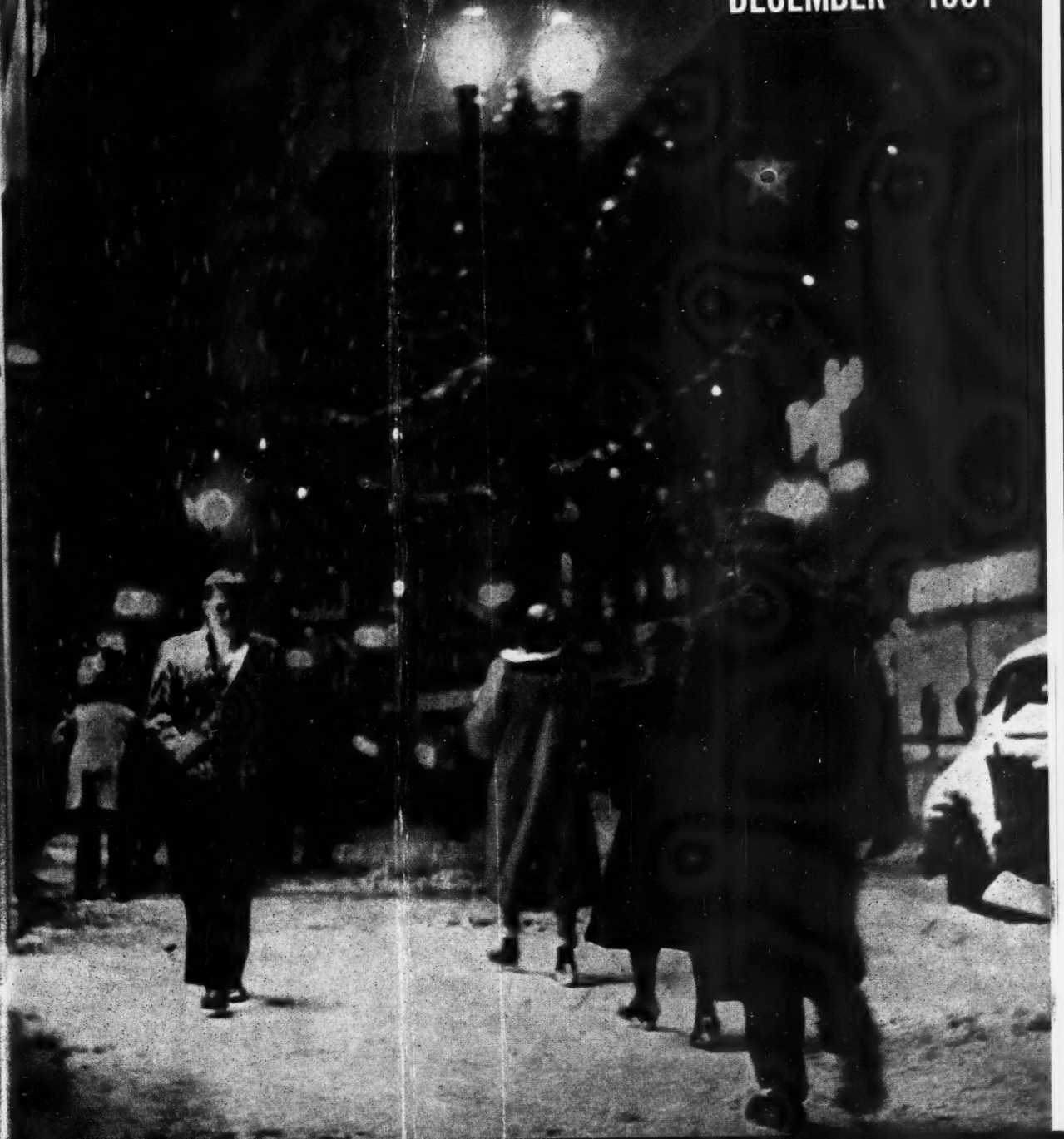


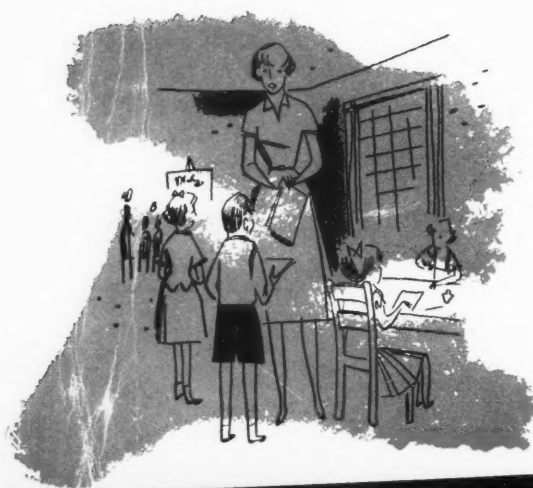
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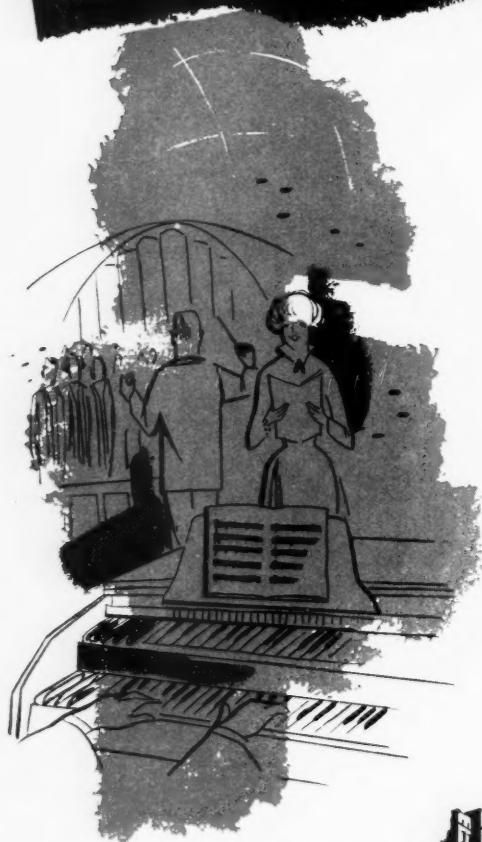
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# MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Publication Manager

WILLIAM CULBERTSON  
Editor

WAYNE CHRISTIANSON  
Assistant to Editor

Vol. 52

DECEMBER, 1951

No. 4

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December, 1951

## In This Issue

PUTTING MOODY MONTHLY together for you under the Lord's leading each month is always intensely interesting. But preparation of this issue has been particularly so.

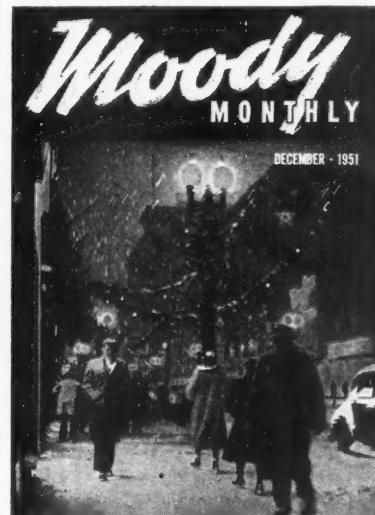
Shortly before the December number went into its final stages, we learned that two Christmas articles which we had hoped to have would not be available. In both instances God undertook and the gaps were filled with features which we feel were His choice for this issue. One is the D. L. Moody message, "No Room in the Inn," the other, the unusual feature, "Christmas with Christians Around the World."

Parts of the latter, as the maps on pages 232, 233 show, came from the far corners of the world. All of it came by airmail as the final hours before the deadline ticked away.

There were moments of satisfaction when we first saw the art work for George L. Kress' excellent article, "The First Christmas Greeting," and as proofs of the picture story, "Hidden Treasures," arrived, assuring us that we had captured at least part of the message of the new gospel-science film bearing that title.

There's more, but it will have to go unsaid if we're to add two essential words. One is a reminder that the "New Books" department in this issue includes reviews of several recent music publications. The other is a cordial word of greeting to you from the MOODY MONTHLY staff, with wishes for a blessed Christmas season.

## THIS MONTH'S COVER



## CHRISTMAS EVE

Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear Thy voice, O Son of man!

O Master, from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
O tread the city's streets again,

Till sons of men shall learn Thy love  
And follow where Thy feet have trod;  
Till glorious from Thy heav'n above  
Shall come the City of our God.

—An old hymn by F. Mason North

"There's Music in the Air"

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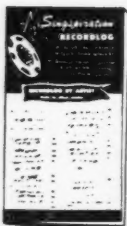
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1952 JANUARY 1952

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# Out of the MIXING BOWL

MRS. WILLARD ALDRICH

## The Father Sent the Son

MOMMIE heard his call from 'way down in the basement, but she didn't go upstairs until one more load of clothes had been put into the Bendix. "Mommie, Mommie, my leg hurts!"

"No wonder he can't get to sleep; that cast is such an awkward thing. I'll put him in bed with Willard," she told herself, climbing the basement stairs with a load of clothes warm from the dryer. And soon Tad was settled down by his Daddy.

A bit later Mommie stood looking at the two of them. It was nearly midnight and the long, full day was over. The quiet of the household, the gathering coolness of the evening, and the sweetness of the sight before her brought a great sense of rest and refreshing.

Taddie was sound asleep, his head resting on Daddy's shoulder, his tired little body held close by Daddy's big strong arm. On his face was a look of utter peace; on Daddy's a look of contentment.

"There're not many hurts that a Daddy's love can't heal," thought Mommie, remembering her own dear father's gentleness and tender ways. "Even a broken leg stops aching when you're right alongside Daddy."

Slipping her arms under Taddie, she carefully lifted him and carried him off to his own bed, the long cast sticking straight out ahead. "Five more weeks of this, you poor little tad," she whispered as she settled him down.

Two or three nights later Mommie awakened to a queer shuffling noise. "Something's out in the hall," she thought, and then knew immediately what it was.

Quickly she slipped out and found him sliding himself along the floor. "O Taddie, darling, what are you doing?" she asked, gathering him in her arms.

"My leg hurts and I was going to Daddy," he answered, his eyes big and solemn in the dimly lighted hall.

"But you should have called, lambie, and we would have come after you; you might have hurt your leg." Soon he was settled down in that safe warm spot between Mommie and Daddy, where every youngster loves to be. His gentle little stirring as he went off to sleep helped to

keep Mommie awake while waiting to put him back in his own bed.

"I wonder if God, our heavenly Father, feels this sort of warmth around His heart," she thought, "when one of His broken, hurt ones comes to Him for comfort and for rest? That satisfying sense of being needed, that yearning over the nestling one. It says, 'Draw nigh to God, and he will draw nigh to you'" (James 4:8).

And does His heart's love protest when we shuffle along, dragging our hurt, when just a word would bring Him quickly to gather us close?

Daddy couldn't do anything for Taddie's leg except to hold him tight until the comfort of the nearness overcame the ache of the broken leg. But the dear Lord is able to heal that broken thing... it may be a heart.

He is able to heal it or to take the burden away—but He doesn't always. And why? Perhaps the ache of it, the weight of it, serves to keep us close to Him. He loves to have us there, and if He is content, cannot we be?

At Christmastime we remember the Son who came to be our Saviour. We also remember the word, "The Father sent the Son to be the Saviour of the world" (I John 4:14), the Father who loved us. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

If we do not know Him, we sorely need to, for without Him we are lost. "For all have sinned, and come short of the glory of God" (Rom. 3:23), and "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

If we know Him, we need to draw near to Him, for the Father heart delights to have us close. "And truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3).

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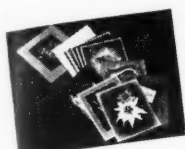
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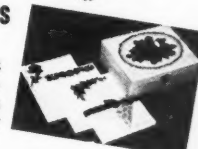
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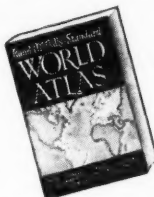
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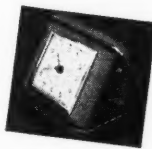
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## Our Moody Readers

### Chaplains' Training

In reading the news article relative to my course, "The Military Chaplain, His Training and Ministry" ["Know-How" for Chaplains," **MOODY MONTHLY** for July], I received the impression that the news editor was indicating that I felt the training received by chaplains at the hands of the military had provided too much "emphasis on the purely social gospel." This, of course, is certainly not the case. It is not the purpose of the military to indoctrinate relative to message and theology. If such an impression was received from the article in *Time*, your rewrite editor seems to have given added emphasis to it.

My original presentation of the information to the *Time* reporter in a ninety-minute interview was that too frequently the seminary reflected the type message referred to. I also pointed out to him the paucity of such for the military chaplains, and indicated to him that my course rather was in the nature of an orientation in the distinctive character of military chaplain procedure which he would receive at Chaplain School, plus instruction for my students in the technique of "using the tool they already possessed."

In the nature of the case I am particularly anxious that what we have to offer prospective chaplains from Dallas Seminary be accurately presented. And this is particularly important with reference to the training of chaplains in the military school. It happens that the only instructor I know at the Army's Fort Slocum school is a former military colleague who is a member of Missouri Synod, and "sound" to the core.—Rudolph Renfer, Dallas Theological Seminary, Dallas, Texas.

*MOODY MONTHLY* is indebted to Professor Renfer for pointing out an unintentional inference.

### Readers' Choice

Dr. Culbertson's exposition covering the study of our Sunday school lessons is most excellent. I also want to commend you for the fine photographs of landscapes which ornament your pages attractively.—C. F. Groth, Shaker Heights, Ohio.

I like to read about the cases from Skid Row. How wonderful that God is able to pull these hopeless creatures out of the gutter and save them from eternal death.—Mrs. Sarah Syverson, Ottawa, Ill.

I always turn first to the "Mixing Bowl." It is a blessing to me—it's short to read and always a help.—Mrs. Charles Harper, Flagstaff, Ariz.

As an experienced printer, I would like to commend you upon a very fine appearing magazine which does honor to His name.—Stanton Gaylord, Farmington, Minn.

Let us have some strong articles on Ephesians, Colossians, etc., that saints of God may know the magnificent truths so completely ignored.—D. R. Bolvin, Dixonville, Pa.

### Compassion Needed

Just before picking up the typewriter tonight I was out on my assignment,

which is a tract group in the downtown section of the city. It seemed to me, more than usual this evening, that the Lord had given us a clearer picture of how this mass of individuals that we call the public, really feel about things spiritual.

Saturday is a big night here in Omaha; time for the week-end movie, the big date of the week; time for the office girls to "live," time for the night club. The public moves in [to the downtown district] and then moves back home to sleep it off.

That old familiar verse has been probing this fellow of late, Matthew 20:34, "So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight and they followed him." Compassion isn't one of the courses taught in school, but I guess if we're going to make something of this soul-winning business, it had better be basic in the curriculum.—John Whorrall, Omaha, Neb.

### Only One Way

I would like to quote a few lines of Stephen S. Short's article, "The Nature of Worldliness" [*MOODY MONTHLY* for April]: "My grumble at this interpretation of worldliness is not because it is too stringent; it is because it is not stringent enough." How then, can anyone say he condones worldly practices?

Another thing, drunkenness is deplorable, despicable to both saint and sinner. Yet it is quite interesting to note in Galatians 5:19-21 that Paul mentions drunkenness fourteenth on the list of works of the flesh. Enmities, strife, jealousies, envyings, and so on lead it. Let us all be sure we are washed by the precious shed blood of Christ from all these awful sins; for without this the best living person will never see heaven.—Mrs. Evelyn Conner, Elmwood Park, Ill.

### For Those Who Want It

Often I have heard speakers express regret and deep concern that the Bible is no longer permitted in the schools. In Indiana the Bible can be taught as an English course by an English teacher and credit given toward graduation. I have taught the Bible in Mitchell High School in this way for over twenty years, and I still have a class each semester.

It seems that many who want the Bible taught in the schools do not know that they can have it. Educational magazines and especially religious papers should find out and publish out-and-out statements so superintendents and others would be informed about this important matter.—Ethel McMillan, Mitchell, Ind.

### Support for "Gangster Tactics"?

I write concerning a letter that appeared in your "Moody Readers" column in the August issue of *MOODY MONTHLY*. It was from a man of Baptist background but under Catholic convictions, who

[Continued on page 251]

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# Call to Founder's Week

## GUEST SPEAKERS

**Dr. Richard A. Elvee**, pastor, First Baptist Church, Buffalo, N.Y.

**Dr. Bob Jones, Sr.**, evangelist and founder Bob Jones University, Greenville, S.C.

**Dr. T. Leonard Lewis**, president, Gordon College, Boston, Mass.

**Dr. Robert C. McQuilkin**, president, Columbia Bible College, Columbia, S.C.

**W. H. Meredith**, lawyer, Poplar Bluff, Mo.

**Dr. William A. Microp**, president, Philadelphia Bible Institute, Philadelphia, Pa.

**Edward Nelson**, director, God's Invasion Army, St. Paul, Minn.

**B. M. Nottage**, Bible teacher, Detroit, Mich.

**Dr. Harold John Ockenga**, pastor, Park Street Church, Boston.

**Dr. T. Roland Philips**, pastor, Arlington Presbyterian Church, Baltimore, Md.

**Dr. Harry Rimmer**, Bible lecturer, Pacific Palisades, Calif.

**Gordon H. Smith**, missionary to Indo-China.

**Dr. Robert Smith**, professor, Bethel College, St. Paul, Minn.

**Jacob Stam**, lawyer, Paterson, N.J.

**Dr. Ralph E. Stewart**, pastor San Gabriel Union Church, San Gabriel, Calif.

**Jack Wyrzten**, director, Word of Life Fellowship, Inc., New York.

## INSTITUTE SPEAKERS

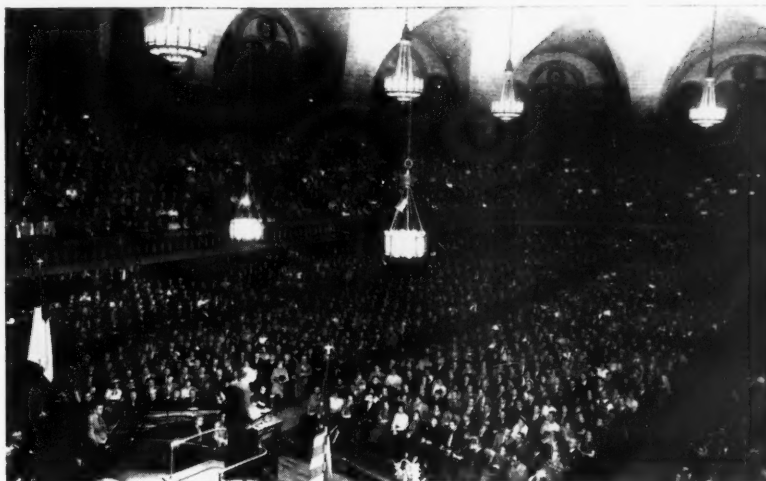
**Dr. S. Maxwell Coder**, dean; **Dr. William Culbertson**, president; **Harold E. Garner**, faculty member; **Michael Guido**, evangelist, and **Dr. Joseph C. Macaulay**, faculty member.

**A** GAIN it is my privilege to issue an invitation to friends of Moody Bible Institute and to the people of God everywhere to share in a Founder's Week Conference.

The dates for 1952 are February 4 through 10, the week of Dwight L. Moody's birthday. Daily sessions again will center about the Institute with evening meetings in the great Moody Memorial Church.

The speakers listed on this page have

December, 1951



Scenes like these will stir many precious memories among all who have been privileged to attend a Founder's Week Conference.



Between-session view of the foyer of Torrey-Gray Auditorium at Founder's Week. Informal fellowship and surprise meetings with friends help make the annual conference enjoyable.

been prayerfully and carefully chosen. Each will be bringing messages which will add blessings to your Christian life and power to your ministry. Plans for other features—special music, Alumni Day, Missionary Day, Evangelism Day and all the others—are especially promising this year. Besides these program highlights, there will be the warm and open-hearted fellowship which always means so much.

We invite and urge you to lay aside your normal duties for this week of spiritual renewal. Come expecting to be profoundly stirred, to have some of your own ideas turned upside down by the compulsion of the Scriptures, to be challenged and refreshed and prepared for

greater service.

Perhaps for you, attendance at Founder's Week this year will require planning, even sacrifice. If so, begin to pray and think about it now. These are days of tremendous responsibilities for Christians. If analysts of world affairs are to be believed, times of testing may lie ahead for which we need to be prepared. We believe at Founder's Week you will find much for which you will thank God in days to come.

May we look for you on February 4? The lathstring is out, and we shall hope to see you.

*William Culbertson*

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**"MOODY ANNUITIES ARE SAFE, SOUND, SATISFYING"**

# Editorials

## "Unto You ... a Saviour"

This year again there will be tens of thousands of words written about the message and spirit of Christmas. On the radio, in the press, from platforms we will be told that Christmas means peace on earth, the spirit of giving and sacrifice, love, good cheer, mirth and many other things.

While these are true in a measure, the real meaning of Christmas lies elsewhere. You will find it expressed most pointedly in these words from Luke 2:11, which should make music in your heart, especially at this season: "For unto you is born ... a Saviour."

The very heart of the gospel—the good news which has made men, women and children overflow with joy throughout the centuries—is the announcement that we have a Saviour.

A Saviour! The meaning of the word is all too little understood. A saviour is one who delivers, one who rescues us in a situation from which we are powerless to save ourselves. This is the message which makes Christmas meaningful: God has provided a Deliverer! This wonderful message was written into His very name; He was to be called Jesus (Saviour) because He would save His people from their sins (Matt. 1:21).

But there is another word in the message to the shepherds which should likewise be underlined in our hearts. "Unto you ... is born a Saviour." The whole message of Scripture, including the words of Jesus Himself, assures us that this statement applies to us. "God is not willing that any should perish ... whosoever believeth on Him ... whosoever will, let him take the water of life freely." These along with many other scriptures all set their seal to this wonderful truth.

A Saviour was sent to be your Deliverer. His birth, life, death and resurrection were unto you and for you. That is the heart of Christmas. If He is not your Saviour, acknowledge your need of Him and ask Him to enter and transform your life. If you belong to Him, may God deepen the realization of these things in your heart and make you know the true Christmas joy of one who belongs to Him who came that you might have life and have it more abundantly.

## The Vatican Appointment

It has been the consistent policy of MOODY MONTHLY and Moody Bible Institute not to engage in controversy with those who think differently from us. Battles belong to the battlefield, not to the training camp. There are some issues, however, that effect the community within which the camp operates and which become therefore legitimate subjects of concern. Accordingly, we add our voice to the strong objections raised by the appointment of a United States ambassador to the Vatican.

Anyone who has visited countries predominantly under the influence of the Roman Catholic Church realizes that no area of life is free from that influence. It invades, as all religion should, the home, family, and personal life of the people. Since a community is the aggregate of what the individuals who compose it are, it is to be expected that religion would have important effects upon the life of the community.

However, this is not all that the Catholic Church seeks. In addition to its normal activity within the community, there is everywhere an invasion of its political life whereby the church seeks to establish legal authority over the people through the state. So successful has this strategy been that in some countries the power of the Roman Catholic Church is well-nigh absolute. In others it is sufficiently great to be a major factor in all political or state considerations.

The effect of this has been uniformly the subjugation and degradation of the people, the subservience of the individual and the tyranny of the Roman Catholic clergy. History is full of examples of the results of this tyranny in the revolts of nations and the movements of minority groups as they sought freedom from the inquisitions and terrors of religious totalitarianism.

Our own country was founded by men and women who sought such freedom, and it was established on the principle that the church and state must be forever separate, that any citizen may worship God (or refrain from doing so) according to his own conscience, without dictation from the state. This freedom extended to every man the privilege of speaking and writing freely regarding his

convictions. But we are moving in the direction that will lose us this freedom.

Whatever the Roman Catholic Church may be or may have been in other countries, it has been considered a church or religious community in the United States. It is moving with increasing speed in these days toward becoming a political power.

New and apparently unexpected encouragement is given to the Roman Catholic Church in its determined course by Mr. Truman's action. Now for the first time the United States may recognize another state which exists within our own boundaries.

Now Roman Catholic citizens in this country will have even greater cause to recognize their dual allegiance. Henceforth our fellow countrymen must constantly choose which loyalty must be served. And with the world in the confused condition that it is in today, who can say that the choice between the official position of the church and of our nation might not involve treason to one or the other? It is entirely conceivable that the Pope and the Congress of the United States may not see eye to eye unless, of course, this recognition also involves surrender of ourselves to Rome.

\* \* \*

We are called upon in the statement of the President to appreciate the need for co-operating with every agency that is against Communism. We agree with the value of this—until it involves an even greater slavery.

May God strengthen us in our efforts to stand against Communism, the tyrant of men's bodies and their minds. And may He preserve us, too, from falling into the slavery that rules body, mind and soul.

Recognition of the Vatican as a state requires congressional ratification. We urge you to write to your congressman that this may be prevented. Those who hold opposing views will write. Congressmen will vote the way they believe the people want them to vote. They represent you in Washington—see that they know what you want them to do.

## New Supplement Coming Next Month

This month it is our privilege to announce more detailed plans for a different type of MOODY MONTHLY supplement to begin next month—a biblical supplement for ministers and other Bible students, to be edited by Dr. Wilbur M. Smith. Each month under the title, "In the Study," these pages will bring a varied fare of authoritative and significant material in the biblical field available in no other publication.

MOODY MONTHLY readers, and indeed most evangelical Bible students, need little introduction to Dr. Smith. A graduate and former member of the faculty of Moody Bible Institute, he is now professor of English Bible at Fuller Theological Seminary. He is author of several books of real importance in various fields of Bible study, and editor of *Peloubet's Select Notes on the International Sunday School Lessons*.

The story of "In the Study" begins at least seven or eight years ago while Dr. Smith was at Moody Bible Institute. At that time, one of the projects in which



he was greatly interested was publication of a biblical journal. This on one or two occasions was discussed with Dr. Will H. Houghton, then president of the Institute and editor of *MOODY MONTHLY*. Now, after a lapse of several years, through a chain of circumstances in which we feel that God has definitely led, the way has been opened for us to enable Dr. Smith to present the kind of material he has so long had in mind, not as a separate magazine, but as a regular part of *MOODY MONTHLY*.

The contents of "In the Study" are outlined in detail in the full-page announcement on page 243 of this issue. While the material will be designed to be of special value to pastors, it will be of interest to all who seek a comprehensive and working knowledge of subjects relating to the Scriptures. The editors have found the first installment fascinating reading, and we are sure that you will also.

One other fact remains. Though the costs of publication have increased month after month—and they will rise still further as "In the Study" is added to *MOODY MONTHLY*'s contents—we do not anticipate curtailing other articles, features and departments in any way. "In the Study" will be another "extra" which we send your way in confidence that it will be a special and added blessing month by month. Pray for the ministry of this new supplement and for Dr. Smith as he undertakes this important new work.

## Ties Which Reach Around the World

It is impossible for the man or woman outside of Christ to appreciate or even to see the true Church of the Lord Jesus Christ. The Christian, however, should never lose sight of that great body of believers to which He has been joined.

The world can decry the lack of unity among those comprising Christendom, but there is a great and far-reaching spiritual unity of which it never dreams.

This fact will make the special feature,

"Christmas with Christians Around the World," on page 231 of this issue, a particular blessing to many of our readers. The Christians who speak from the letters quoted on those pages represent various denominations. Some speak another language. They are engaged in various kinds of ministry. Yet as you read their letters, you will feel the bond of unity which binds us all together in one body and one Spirit. We understand their thinking because we have one Lord, one faith, and one baptism.

If you are a member of God's family by faith in Jesus Christ, rejoice in these and other fellow Christians. Thank God for their testimonies and their labors. Be burdened because of their burdens. Pray for them often. This is your privilege and your responsibility as a member of the glorious Church which is of Christ's own making.

## Christians Should Get Angry

Many readers of *MOODY MONTHLY* have doubtless seen the material recently brought out exposing the sale of immoral pictures and reading material to young people.

In a full-page newspaper advertisement and an article, a nationally circulated women's magazine reported on this subject in detail. In brief, it presented evidence to show that there are those who are making easy money by creating a market for indecent literature among teen-agers.

A common approach, according to the article, is to advertise "art pictures" in photographic magazines. These, if sent for, are in line with ordinary standards, but the name of the person sending for them goes on the list of an entirely different company. This firm in turn tries to sell material by mail which it cannot advertise.

We mention this, first, that parents may be aware of the danger to their children. In many instances it may be well that young people themselves should have some warning. Parents or young

people who see letters soliciting sales of such literature or material of this kind should, without hesitation, send them together with the envelopes in which they were mailed to the Chief Post Office Inspector, Washington 25, D.C.

Even in a day when many are setting stumbling blocks in the way of our youth, this cold-blooded willingness to turn the minds of young people toward evil for the sake of teen-agers' spending money is contemptible beyond words. Why should it exist and even thrive in our country?

The usual answer, that the public gets what the public wants, is partly true, of course. There are some whose interests lie in evil channels; therefore such material is for sale. Far more important, however, is the failure of decent people—Christians among them—to feel and express real indignation when they encounter things of this kind.

Our Lord was patient, loving, long-suffering, kind—but He was never passive in the face of evil. There is a place for holy anger and for righteous indignation in the Christian life. May God give us grace to be stirred with anger against evil for His sake and for the sake of those about us.

## Which Way for China Inland Mission?

As this goes to press, some twenty-five leaders of the China Inland Mission, from the field and from various home countries, are planning to meet in Bournemouth, England, to consider problems arising as a result of the expulsion of mission workers from Communist China. These problems are more far-reaching than most of us can grasp. They involve decisions concerning additional new fields of labor, new methods of administration, and possibly selection of a new name appropriate to the mission's wider scope of operation.

At this writing not more than two or three dozen of the mission's workers are still in China. Approximately forty are already pioneering in the Philippines, Thailand, Malaya and Ceylon, in fields which are new to China Inland Mission.

Now the mission, which formerly operated wholly in China, is facing the question of how to adapt its organization to carrying on work in many fields. In which of the newly entered countries should the mission's headquarters be located, or should administration be carried on from one of the home countries? Should the mission—which still feels that its call has been to China—continue as the China Inland Mission working in other fields, or should it seek another name? In which of the recently occupied fields should the work be strengthened? What, if any, new fields should still be entered?

These are a few of the questions which this first great faith mission faces today. Many of the same problems are before the other, smaller missions, which likewise have been compelled to turn from China for the time at least. These missionaries and missionary boards should be much on our hearts during today's critical times for God's work in the Far East.

### NEXT MONTH

#### *The 1952 Preacher's Number*

**ORTHODOXY IS NOT ENOUGH!** Donald E. Hoke sounds a challenge to pastors and to every Bible-believing Christian, on the threshold of the new year.

What happens when a congregation promises to set up family altars? A pastor tells in **THE FIRE AND THE HEARTH**, the real-life story of transformed homes.

**THE TEACHING MINISTRY OF THE CHURCH.** That's the title of a helpful new series by Dr. Everett F. Harrison, professor of New Testament at Fuller Theological Seminary. Watch for the opening article in January, **THE RELATION BETWEEN PREACHING AND TEACHING.**

Also

the new biblical supplement by Dr. Wilbur M. Smith

**IN THE STUDY**





**C**HRISTMAS was only a few days away and my friend was busily addressing greeting cards from the list of names before him. These he explained were people from whom he had received greetings in former years. Every now and then he came to a name through which a line had been drawn. These I found were persons from whom he had gotten no cards the preceding Christmas—and to such he would send no greeting!

How unlike the attitude of my friend was the spirit in which the first Christmas greeting was sent! It came to those who had done nothing to deserve it. They were the poorest of people, occupying the lowest position in life—a handful of humble shepherds.

That is the first lesson of Christmas. God's greeting, "Peace, good will, salvation," comes to a world undeserving and unworthy. It comes to a world of greed and selfishness, of intrigue and conspiracy, of stubbornness and sin; a world where men hate and destroy and kill. Nonetheless, God's greeting comes!

☆☆☆

To Luke, a physician, a man attentive to details, we are indebted for a description of that first Christmas greeting.

### By GEORGE L. KRESS

Hear him tell what happened to those simple shepherds:

*Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.*

Luke does not say they were afraid when they saw the angel. He mentions their fear after speaking of the glory which shone about them, and we conclude that it was the glory that made

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.—Isaiah 9:6, 7a*

them afraid—glory which caused the tufts of frosted grass to stand out like white candles and made the ruddy campfire pale by contrast.

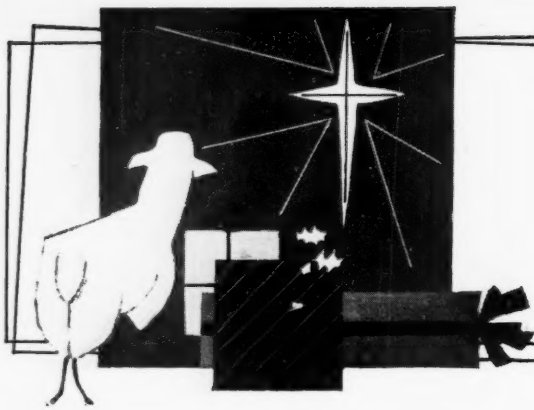
Christmas—the coming of the Son of God—is His glory shining round about men, lighting up areas of experience on every side. We have no record of the shepherds being afraid during their lonely vigils through the night. Their hearts were courageous; for them darkness, wolves, and even bands of roving robbers held no terrors. But when the glory of God lighted up their little world, then they were afraid.

It is always thus when God's revealing light illumines *your* world. Then, for the first time, you see your true relationship to life and the people about you—your responsibility to your brother, your duty to society, your stewardship of the things entrusted to your keeping. Then those things stand out with vivid sharpness. And then, if a man be gifted with any perception whatever, a holy and devout fear lays hold on him.

☆☆☆

Some people pay scant attention to the words on a Christmas greeting. But women, whose appreciation is perhaps keener, generally attach great significance to them. And the words of this first greeting as spoken by the angel were full of meaning:

## The First Christmas Greeting



*Think again of the angels'  
words on that starry night and rejoice  
at the tidings of great joy.  
For you, too, were included in—*

## The First Christmas Greeting

*Behold, I bring you good tidings of great joy, which shall be to all people.*

Hearing these words, the shepherds realized that the greeting which had come to them was meant for others, too. It was something wider and fuller than this hillside and this group of men. It would reach out and touch the whole world.

In the years that were to come, men limited Christmas by a thing they called a "gift list." With his gift list, every man drew a restricting wall around Christmas. But the first Christmas was not like that; it included everyone.

"To all people"—that is your assurance now as you read the words. The announcement made to those few men on a lonely hillside all those years ago reaches out this very moment to touch and transform your life.

☆☆☆

When I was very young, I received a host of Christmas greetings from a host of uncles and aunts. But there was one from a particular aunt for which I waited most expectantly. It contained this wonderful sentence: "A gift is coming!"

The first Christmas greeting contained just such a message. "Unto you," it said, "is born a Saviour!"

Christmas is more than God's saluting man and wishing him well, more than His saying to man, "I am thinking about you." Christmas is God's saying to man, "I am doing something for you; I am giving you a Gift!" And such a Gift—the very Son of God come down to live and die and rise again that sinful men might come into His presence.

☆☆☆

Some Christmas cards bear personal messages beneath the printed greetings which make them warm and living. Such was the case with the first great Christmas greeting. There in bold type was the central message:

*Tidings of great joy . . . to all people . . . born this day . . . a Saviour . . . Christ the Lord . . .*

Beneath was a personal word:

*And this shall be a sign unto YOU.*

This personal message went on to tell the shepherds where they would find the Child, and how they could recognize Him.

As long as men live, they are to discover that where Christ is concerned, there is a personal message for each one of them—"a sign unto you." Nicodemus must climb the stairs to the rooftop and there, with the night wind whispering about him, meet the Master face to face. Zacchaeus must descend from the tree and in the privacy of his home humble himself before the Lord. The sick woman must cease to be one of the multitude

★ ★ ★

### Christmas Carol

MARTHA SNELL NICHOLSON

Long ago and far away  
A little Babe was born one day;

Jesus was His lovely name,  
Do you wonder why He came?

Do you know why angels sang,  
And all the bells of heaven rang?

Do you know God hung a star  
To light the Wise Men from afar?

Little children, this is why  
All the earth and sea and sky

Rejoiced on that first Christmas Day,  
Long ago and far away:

God so loved the world, He gave  
His well-beloved Son to save

All who call upon His name;  
Children, that is why He came

On the world's first Christmas Day,  
Long ago and far away.

★ ★ ★

and become the one who touches Jesus' garment. Always there is this personal, particular thing for each of us to do.

☆☆☆

A gracious woman makes a display of her Christmas greetings on the top of her grand piano. The brightly colored cards attract the eye immediately and add a flash of color to the entire room. Entering her home on a day well after Christmastime, I found that room drab

and dark—the Christmas cards had been removed.

There is always an empty day after Christmas. It is the day the tree is taken down, the gifts are put away and the greeting cards removed.

There was a time like that after the first Christmas greeting was received. The angel went away, the song died out, the light faded, and the cold, dark night settled down again upon the shepherds. What then? Was that the end?

We know that it was not. With singing hearts the shepherds hastened to Bethlehem. They stood in mute adoration before the Child on the straw; then burst again into the night to tell the story. And the people, hearing their words, wondered and were glad.

Christmas doesn't end with the tearing of a leaf from the calendar or the conclusion of a season. Christmas goes on living as men go on telling and others go on hearing and believing.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Micah 5:2; Hebrews 1:1, 2; Matthew 1:21; Luke 2:13, 14; Isaiah 9:2; Luke 2:15b; John 3:16.

Moody Monthly

# CHRISTMAS with Christians Around the World

*Kentucky, U.S.A.*

**John Vogel, Director  
Galilean Children's Home, Inc.,  
Corbin**

✦ About a week before Christmas last year an elderly gentleman came to visit us here at the Galilean Children's Home, with the hope of encouraging the little ones that most certainly Santa Claus



Winning smiles—but their Christmas smiles are even happier!

would remember them. He was walking down the hillside leading from the dining hall, holding the hand of a little four-year-old girl.

"Honey, did you tell Santa what you wanted for Christmas yet?" he asked, as though children didn't have any more sense than adults.

"Santa Claus?" she shouted in a questioning way as she pulled her hand from his. Then, standing stock still in front of him she demanded in a firm but worried voice, "Don't you love Jesus?"



Lambert photo

*Believers in many lands await the coming of Christmas. How will they observe this season? What will it mean to them this year? What are they thinking in lands where war and persecution have left their scars? Some of the answers are in the letters which follow—from strife-torn Nam-Viet, from our own Kentucky hills, from Spain, New York and the Shepherds' Fields of Bethlehem. These and the other letters which follow invite your fellowship this season with Bible-believing Christians around the world.*

His face became an embarrassing red. He had forgotten that he was walking on the ridges of the Galileans.

Christmas to us as a staff of eighteen and seventy-three children is the highlight of the year. On Decoration Day, Fourth of July and Labor Day the workmen and work go on as usual. We appreciate these days and remember them. On Thanksgiving Day we also have turkey and all the trimmings, but then, too, work goes on as usual. Buildings must go up and God must be glorified in every

hour of these pressing last days.

But on Christmas—everything stops. Preparations are under way for weeks in advance. Carols are heard night and day by children of every age. Gifts come in from across the nation. A tree is erected in each of our four cottages which house the children, and a few presents are put under them for each child.

Shortly after dawn brings forth the full light of Christmas Day, eager children gather to receive their first gifts in





## Follow Christmas Around the Globe as Christians follow

memory of our Saviour's birthday. No stockings are hung, although we have tremendous rock fireplaces. After gifts are received, thanks are given—not Santa and his mythical reindeer—but Christ the Lord.

About nine o'clock everyone goes to the dining room. There we have our largest tree. Packed around it are hundreds of gifts, one from daddy to each of his seventy-three children and many from friends. Afterward the children present a well-prepared scriptural program in memory of the birth of our Saviour. All gifts are handed out at one time. What happiness! Can you imagine the scene?

Then comes the climax. No dinner is prepared. No money is spent for food. No wearied cooks carry this responsibility. God has caused a friend to bear all this. All ninety-one of us load into our huge motor coach and take off for the restaurant at the Sander's Motor Court in North Corbin, where Harland Sanders and his staff of cooks and waitresses serve our flock a Christmas dinner—gratis.

It is Christ Jesus whom we honor. God the Father thundered forth from the heavens, "This is my beloved Son in whom I am well pleased." Therefore since we honor His Son, He is gracious to us.

Prayer request: that as thousands of visitors tour these grounds yearly, God will give us wisdom to arrange and tell such things as will lead many to the cross of Jesus.

### New York, U.S.A.

**J. M. Killigrew, Superintendent  
McAuley Cremonne Mission, Inc.  
New York**

☆ On Christmas Day, as we celebrate the birthday of the greatest One who ever lived on this earth, I will be surrounded by fifty converts who came to know Him as their Lord and Saviour here in this old faith rescue mission. They will witness for Him, cook and serve a turkey dinner to several hundred men from the Hell's Kitchen area in the big city of New York. Those we will be serving are for the most part men who are existing in this slum area, dead in sin. They will first hear the preaching of the cross, which is to us the power and wisdom of God.

Many of these will come to know the Lord and to accept Him, as did many last year and every year for sixty-nine years. We will be especially in prayer about the men who, saved here, have been called of God to do the Lord's work in rescue missions, in this business of aiding in the rescue of lost souls. I am the fifth one to be saved and delivered from sin in this mission and then called to continue on in His service here.

There will be two services Christmas morning, followed by a feast with all the fixings, made possible by the faithfulness of God's people. Then there will be another gospel service at night, followed by turkey soup, bread and coffee. Over a hundred will be sheltered. Fifty of the men saved here are kept as our guests, that they may have a Bible class each morning,

Dinner and a gospel message will bring a bit of Christmas to men like these—and salvation to some.



much prayer during the day, and services each night, until they are strong enough to go out fully restored.

Pray for us that God may keep us all humble and honest, and hungry for souls for the Lord Jesus.

### Spain

**Samuel Vila, Director in Spain  
Spanish Christian Mission  
Tarrasa**

☆ In Spain, tradition and even superstition are intermingled in the popular customs described by Senor Vila. Christmas eve finds many attending la misa del gallo, "the cock's mass," during which the voices of various animals are imitated to represent the joyfulness of these creatures at the Messiah's coming. A lighted log from the hearth is blessed by wine poured upon it in the name of the Holy Trinity—this in memory of the wood which participants believe the shepherds of Bethlehem brought to warm the baby Jesus. In many Catholic homes a nacimiento will be built with little figures of clay, representing a great variety of country scenes, having as its central figure the Christ Child. Senor Vila goes on to describe how evangelical Christians will observe the Christmas season.

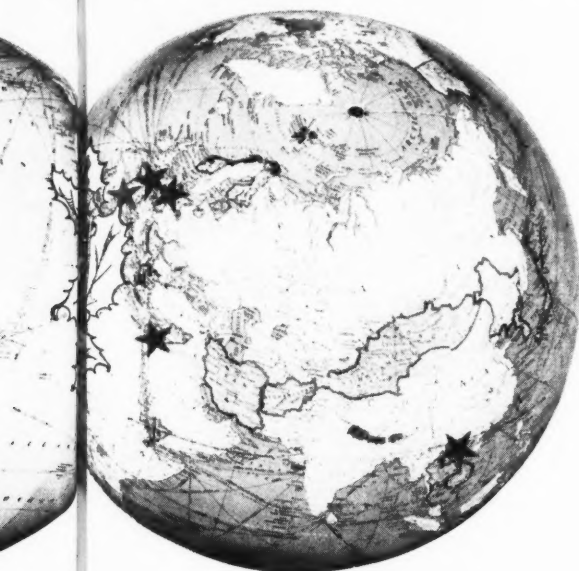
Among evangelical Christians, a Christmas tree substitutes for the nacimiento with its tendency to idolatry. In addition we have feasts. These include recitals of poetry by Sunday school children, who then receive their prizes for Sunday school attendance during the year.

In our church at Tarrasa our program includes this year among many dialogues a play representing our brethren persecuted by the Inquisition in Sevilla, 400 years ago. The program of Christmas feasts will take four days, December 25 and 26, January 1 and 6, and will bring thousands to hear the gospel. All poems and plays are plain expositions of the way of salvation, some times in the manner of a discussion. We do not like to waste our time in plays in which only a little moral lesson is found among a lot of idle and worldly scenery. A sermon is preached at the beginning of each "fiesta," and exhortations of the gospel are given between play and play, especially when parables of Bible stories are represented. There is also good singing by the choir and the congregation. Each feast will continue four hours at least, from 4 to 8 o'clock in the evening.

Many people will just come for the feasts, but every year new hearers are won, and several are converted. This is the great aim that inspires and moves our folks to prepare Christmas feasts with great sacrifice. Sometimes the rehearsals leave only three or four hours of sleep for those who work two shifts each day.



# Many Lands Share Their Plans, Joys and Burdens



of the new year in a country where Bible-believing Christians are being sorely tried. Mr. Chapman's views concerning this serious situation follow:

We can see no signs of improvement. The government is firmly set to put an end to all Protestant effort, not allowing new missionaries to enter, and as far as possible holding back those who are at home on furlough. We would all be expelled from the country were it not for the fear that such an act would not be looked upon favorably by the U. S. government. This would mean that no more money would be loaned to Colombia and she would not be able to buy more revolvers and guns for the killing of the Liberals.

In our mission ten of our chapels have been burned and twenty congregations scattered. The believers have had to flee to the cities, where there is a semblance of order. Here they have been cared for largely by charity until able to find some new work for their sustenance.

The future for missionary work in Colombia is in the hands of the Lord, and we rest in the assurance that He knows and cares. May He lay it upon the hearts of those who read these words to pray that we may be guided in our testimony and allowed to continue our efforts.

## Germany

**Eberhard Schroder, Manager  
Publication Society, J. G. Oncken, Nachf. G.M.B.H.  
Kassel, American Zone**

☆ It is important to start preparations for Christmas in time for giving joy to other people. That means for us in the Western Zone of Germany to pack and send parcels with fat and other good victuals to our suffering friends in the Eastern Zone. Besides this we were able to send last Christmas, and hope to be able to do it this year, too, more than a hundred parcels with good Christian children's books from our publishing house, for Sunday schools in the Eastern Zone, because there are no Christian books to be bought in that area.

On Christmas eve, I shall take my car and pay visits with my wife to about ten or twelve poor and lonely widows, unemployed refugees who were expelled from their homes in the East. Most of them have only one poor small room or have lived for five or six years in a bunker without windows and fresh air. Some of these poor widows have only a simple postcard or a little candle as their Christmas decoration. When we bring them a good book and some Christmas pastry and victuals, their joy is so great that it makes Christmas shine into our hearts, too.

Perhaps we shall go this year again into the women's prison of our town, when our Baptist minister brings a Christmas devotion and our choir sings. Often I take my violincello, my wife accompanies me on the piano, and we play together for the imprisoned women. At Christmas the hearts of these hardened women are soft, and we bring them the message of the world's Saviour, Jesus Christ.

In the evening, we will probably [Continued on page 255]

Eberhard Schroder and his family in their home



Pray that many souls darkened by superstitious fear may be brought to the light through the Christmas "fiestas" at the churches of the Spanish Christian Mission and by every means that God is giving us to use for leading our people to a saving faith in Christ.

## France

**Lois Ward, Director  
Child Evangelism Fellowship for France  
Paris**

☆ After midnight mass the Catholic people of France (of whom there are about seven million) usually celebrate at home by feasting on oysters with white sausage and snails, cheese, much wine and dessert.

Many among the Protestant population (about fifty thousand people) attend the annual Sunday school program on Christmas Day. On returning home the various families may gather about their Christmas trees for a few songs before dinner.

French families and friends exchange gifts more on New Year's Day than on Christmas. On Christmas eve most of the children, however, are told to clean their shoes; and then they may place them before the fireplace to wait for Father Christmas, who will come down the chimney and fill the shoes with presents.

Last year the Lord blessed me in the privilege of a day's fellowship with a few American Christians in Paris. We had a candlelight breakfast, and after we emptied our Christmas stockings we gathered in the living room to share Bible verses concerning why the Lord Jesus came to earth. Later we drove to the home of some U. S. Navy friends and greeted them with "Hark, the Herald Angels Sing." Thus the Lord made His birthday a tremendous blessing for my first Christmas in France.

## Colombia, S.A.

**C. P. Chapman, Missionary  
Gospel Missionary Union  
Cali**

☆ Christmas in Colombia, as Mr. Chapman explains in his letter to MOODY MONTHLY, brings sadness to evangelical Christians. For the masses who have never experienced a saving faith in Christ, it will be a day of feasting, drinking, and even killing. Evangelicals will take more notice of January 1 as a time for testimony and prayer, as they face the difficulties

Now, as two thousand years ago,  
the world has no place for the  
Son of God. There's still - -

# No Room in the Inn!

"And they laid him in a manger, because there was no room for them in the inn" (Luke 2:7).



HE human heart is very much like that inn at Bethlehem—no room for Christ. Every true child of God for four thousand years had been looking out into the mist of the future, and had been listening to hear the sound of His footfall. Yet the very first thing we hear when He arrives upon earth is that there is no room for Him.

Mark how He might have come, with all the pomp and all the glory of that upper world. It would have been a great condescension for Him to have been born in a palace, rocked in a golden cradle, and fed with a golden spoon, and to have had the angels come down to be His nurses. But He gave up all the glory of that world; He was born of a poor woman, and His cradle was a manger, the lowest position that He could take on earth.

Then, for a moment, just think what He had come for. He had come to bless, not to curse; to lift up, not to cast down; to seek and save that which was lost; to give sight to the blind; to open prison doors and set captives free; to reveal the Father's love; to give rest to the weary; to be a blessing to the whole world—and yet we find that there is no room for Him.

In all the thirty-three years He was down here we do not find one place where He was royally received, one place where the officials came to meet Him or give Him welcome. But we do find that He was buffeted and jeered and mocked and insulted and derided. Nazareth was considered one of the meanest towns in Galilee, and yet even Nazareth did not have room for Jesus Christ.

♦ WE speak of this being the age of Christianity; a time of culture and great advancement in intelligence; but where is there a nation today that wants Jesus Christ? If Christ should return to earth, do you know a nation or a people that would tolerate Him? Is there a city in the world that would cast its vote for Him? Not one.

Perhaps someone here from the country is saying, "Oh, the cities all are bad, but the countries would go for Him." I doubt if there is a village or district anywhere that would give one vote in a hundred for the Saviour of the world.

I am sure there wasn't room in England for Christ when I was there. Not only is there no room for Him in nations, but sides nor parties do not want him. The commercial men don't want Him. I tell you your ledgers would be kept very differently if Christianity had anything to do with commerce. Your court house would be differently administered. I guess some of you lawyers would find your occupations gone. There is not a single profession I know of that wants Jesus Christ.

I've an idea that none of your secret societies want Him. Your fashionable people, what is called the upper ten, would not bear His presence. Why, if you were to

talk of Christ at a fashionable evening party they'd think you were crazy.

The theaters don't want Him. If Christ ruled on earth, the theaters would have to shut their doors.

The Democrats don't want Him. Neither do the Republicans. Let any man get up in Congress and say the Lord says so-and-so, and they'd put him out at once.

There are a good many churches that do not want Him. I believe that Christ is knocking at the doors of a good many churches, and they won't let Him in. If Christ were to be admitted into the churches the formalists would be swept out of existence. There would be none of this half-heartedness then. There are churches that would want to crucify Christ at once if He were here again. They are like that inn at Bethlehem which had no room for Him.

♦ DID you ever have that feeling in your heart that nobody wanted you—that nobody cared for you? It's something terrible. I remember as a boy going from store to store in Boston looking for work, and nobody wanted me; there was no room anywhere for me. It was the awfulest feeling I ever experienced. What must have been the feelings of the Son of God when He came into this world to save it, and was rejected on every hand? There was no room for Him anywhere at all.

In the last of the seventh chapter of John and the first of the eighth, which never ought to have been separated, we read one of the saddest things in all Scripture: "Every man went unto his own house. Jesus went unto the mount of Olives." He'd been telling this people sweet and consoling truths; He'd talked so high that they did not understand Him, and even some of His disciples turned away from Him. Every man went unto his own house, but Christ had no house. He was a stranger among them, and He was left to go up the mountain alone. The foxes had holes and the birds had nests, but the Son of Man had not a place on which to rest His head.

If we had been living in Galilee in those days, probably we would have shut out Christ just like the Jews. Oh, let us not do it now! Thank God, we can make room for Him if we only will.

Isn't it strange that Christ had nothing of His own down here. Everything was borrowed. The manger that served as a cradle for Him was a borrowed one. The beast that He rode on to Jerusalem was borrowed. The room that He held the last supper in the night before He died was lent for that occasion. Christ was a borrower from the cradle to the cross, but how well He paid humanity back!

We read in one place that He looked up to heaven and sighed. He was thinking no doubt that so few understood Him, and that the world despised Him.

♦ BUT in all the gloom there is one bright star that

## A Christmas Message from Out of the Past in a Sermon by D. L. MOODY

shines out radiantly. I can imagine one afternoon Christ stood in the outer court of the temple—for He was never admitted into the inner court; they never allowed Him in the place where the priests were, although it was His own temple—and a woman came in to worship. She saw the crowd, made inquiries as to who the speaker was, and was told that He was the prophet of Galilee.

She said: "I have heard a great deal of that prophet, but I never heard any good about Him. I am told He is a deceiver and an impostor. I think I will go and hear Him myself."

I can see that woman. She gets just as near to the speaker as she can, and stands there listening. That afternoon Christ, perhaps, uttered something like this: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

"Ah," said that woman, "that is what I want. I have sought rest and have never been able to find it. I have sought it in the law, I have sought it in the prophets, I have sought it here in the temple service; but my heart is so sad and lonely. Mother is gone, Father is dead, and I want comfort. That man speaks of giving comfort; I never heard anything like that before."

It may be that her prejudice and unbelief began to wear away, and she said: "I have a good mind to ask Him out to my home. But," she says, "if I do, Mary, my sister, will be very angry. Lazarus doesn't believe in Him; he will be angry if I should ask Him. And then I will lose so many of my old friends."

Perhaps the greatest struggle of her life went on there for fifteen or twenty minutes, but when He got through teaching, and the crowd began to disperse, she said: "I will ask Him."

She went and asked Him out to Bethany. Now listen: Christ has never refused an invitation during all these nineteen hundred years. I don't care how dark the home is; it may be the home of the vilest drunkard; it may be as dark as midnight; but ask Him to your home, and see how quickly He will accept the invita-

tion. When Martha asked Him out to Bethany He accepted the invitation.

Little did Martha know what need she would have for the Saviour by and by. Little did she know the cloud that was about to burst upon her house. Her brother Lazarus was taken ill, and to Jesus the sisters sent the word, "He whom thou lovest is sick." They did not ask Him to come. They knew that would be enough.

It took Christ a whole day to get there. While He was coming, the sisters were watching and sorrowful. Lazarus had died. Some of you no doubt know what it is to be watching by the dead, awaiting some friend to whom you can pour out your sorrow. When He arrived, He went with the sisters to the tomb. They rolled back the stone, and at the Saviour's call Lazarus walked forth from the dead.

### If You Want A Joyful Christmas

**D**EATH is harmless without its sting, and that sting is sin. I often used to wonder how I was ever going to get rid of all my sins; the sins I had done in private and the sins I had done in public, and the sins I had piled up to hide other sins.

I used to make good resolutions. I've made as many good resolutions as I have hairs in my head, and I have broken them all. I wouldn't give a snap of my finger for all the good resolutions in the world. Either sin is going to conquer you, or else you are going to conquer sin. This is inevitable.

Now, you can't conquer sin unless you accept by love and faith, Christ Jesus as your Saviour. That is absolutely certain. Are you going to do it? If so, all your sins will be put away. You can have no peace until then. Not until your conscience is void of guilt can you be happy.

If any of you want a really joyful Christmas, just put your sins out of the way by accepting Jesus Christ.—D. L. Moody.

♦ MY dear friends, I want to ask you a question: Wasn't it the best day's work that Martha ever did when she received Christ into her home, when she made room in her heart for Him? Can you do a better thing while you are on earth than to make room for the Son of God? He has gone up on high to make room for every one that will believe on Him. John caught sight of the eternal city. He gives us a description of the home Christ has gone to prepare: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

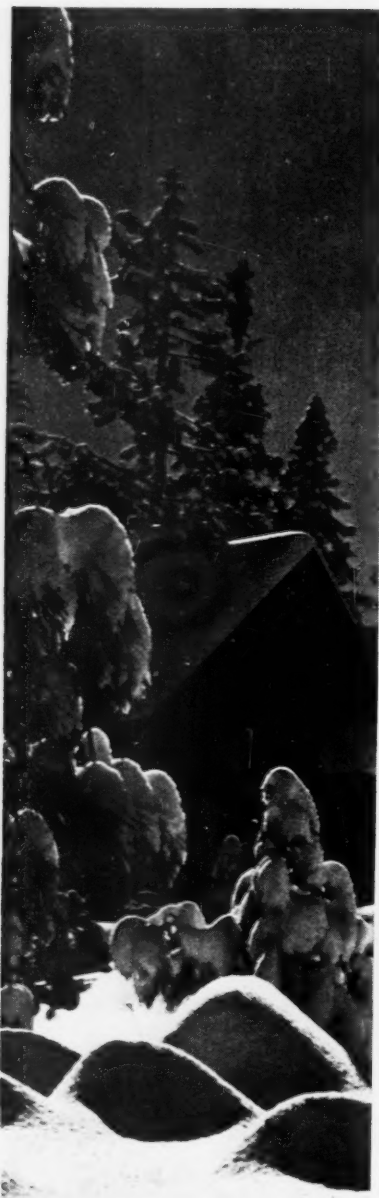
♦ OH, I want a Christ that will call me back from the grave on the eternal resurrection day! I want the stone rolled away. It's only a question of time. The breaking of the cloud of sorrow is coming to us all. The day is coming when Christ will be more to us than all the world. He's the comforter and deliverer.

When God made the world, He made plenty of room for you and me. When God made our hearts He left room in them for Jesus Christ. He it is who has gone to make room for us in heaven. If we receive Him down here, He will receive us up there. Unlock that heart. Pull back the bolt. Admit Jesus Christ to your very soul.





Countless snowflakes blanket this scene, yet each is different!

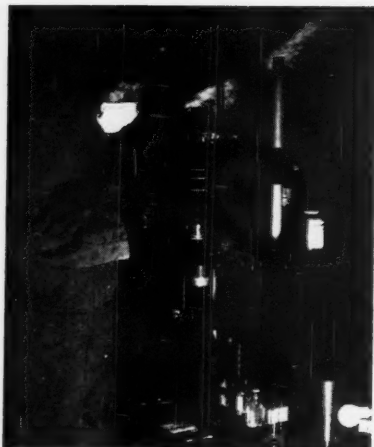


New film discloses

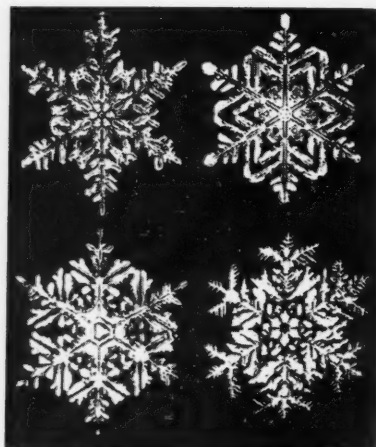
# HIDDEIR

In a world too small for men to see, there's evidence of a God who cares for even the tiniest of His creatures.

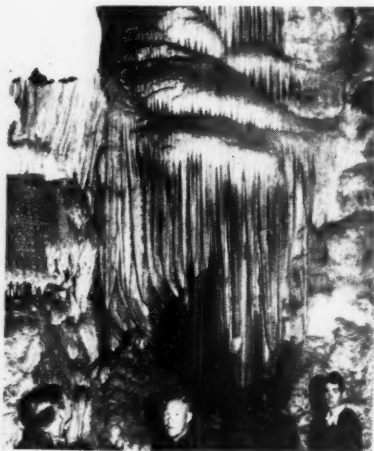
**P**ERHAPS you may have little opportunity to explore first hand the amazing world unseen by all but those who enter through the lenses of modern microscopes. "Hidden Treasures," newest of the Moody Institute of Science's impressive gospel films, not only admits you to this incredible universe, but conducts you on a treasure hunt among objects so small that millions could be lost within the depths of an ordinary thimble. A glimpse of this microscopic world of color, symmetry and perfection of design is presented in this photographic feature.



A scientist microphotographs snow—one flake at a time.



God's handiwork in snow: each crystal six-sided, perfect, different.



This "waterfall" of stone is made up of minute crystals formed from limestone in solution.



MIS staff member photographs stalactite tips where crystals slowly form.

CLOSEUP SHOWING THE DELICATE BEAUTY OF CALCITE CRYSTALS IN LIMESTONE CAVE



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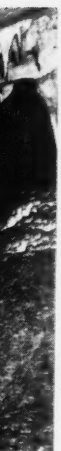
# DEIREASURES

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# HIDDEN TREASURES

(Continued)

The desert is a garden for those who stoop to seek God's handiwork

The desert is lonely, but not God forsaken!



Science has discovered microscopic desert flowers, blooming in heat and sand.



Camera and magnifying lenses team up . . . . . to reveal minute but perfect blooms.



## Greatest Discovery

As Dr. Irwin A. Moon, MIS director, points out, each detail of the microscopic world adds to the convincing array of evidence that God, for all His greatness, is not too great or too preoccupied to care for you and me. And this conviction is exactly the treasure many who see the film will find.

Photos by MIS and Peter Neely

*It is a solemn thing to be entrusted  
with divine gifts in any dispensation. How are  
you using yours today? This month's Bible  
exposition will set you to thinking of—*

# TALENTS, Used and Unused

By **CARL ARMERDING**  
(All rights reserved)

**T**HIS, like the preceding part of the Olivet Discourse, is peculiar to Matthew's Gospel. Even though it does resemble the Parable of the Pounds (Luke 19:11-27), the two are quite distinct. In the case of the pounds each received a like amount to trade with, and the gains varied according to the diligence of the trader. In the parable now before us the number of talents granted to each was based upon the ability of the recipient. In the case of those who received the pounds, nothing is said about the ability of the recipient.

It would appear therefore that in one parable we get an illustration of that which all of the Lord's servants have bestowed upon them in like amount, whereas in the other we get that which varies according to the ability of the recipients. They have gifts differing according to the grace bestowed upon them (Rom. 12:6). It should be added, however, that such gifts may differ in kind and quality, as well as in quantity.

## I

According to Ephesians 4:8, it was when our Lord ascended on high that He gave gifts unto men. It is in keeping with that, that we have the Lord here presented as "a man traveling into a far country, who called his own servants, and delivered unto them his goods."

This is not the only time we find our Lord presented in this way in the Gospels. In Matthew 21:33 we read of "a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country." When these husbandmen refused to yield the fruits to the servants of the householder, we read that "he sent unto them his son, saying, They will reverence my son." But they cast out his son and slew him.

The Lord Jesus likened that to the stone which the builders rejected. As Christians we have no difficulty in seeing in all of that the rejection of the Lord

Jesus. He was the One who was sent from the "far country" to receive the fruits for which Jehovah looked (Isa. 5:2). But He was cast out.

Again in Mark 13:34 we read of "a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Nothing is said about talents, pounds, or goods. But there can be no question about what the Lord meant here.

## Part 7 in a series of studies on the Olivet Discourse Matthew 25:14-30

None of these, however, is exactly like the parable which we have in Matthew 25, except that in each case we may see that which speaks of our Lord's departure from this world, and His present absence during which His servants have certain responsibilities committed to them. It is also interesting to note that whereas in the other parables to which we have referred we find instructions to be followed, in Matthew 25 there are no instructions given. It is simply stated that He "called his own servants," or bondmen, "and delivered unto them his goods."

The word translated "goods" is the same word used in Matthew 24:47 and denoted "one's belongings, possessions, personal property" (Souter). The same word is found in Luke 16:1 in connection with the steward who wasted his master's goods. It is quite possible that there may be some connection between the two passages.

## II

In any case it is quite obvious that what we have in Matthew 25 is actually a stewardship. The talents do not represent an original endowment, or natural talent, as we say. Since they were distributed according to each one's several, or particular, ability, they must

represent something bestowed in addition to what we might call natural ability.

The literal talent, of course, was a monetary unit like the pound, but of much greater value. To receive even one talent meant to receive a considerable sum. Therefore to have five talents bestowed upon one denoted a large measure of ability on the part of the recipient.

That this one was worthy of such an endowment is indicated by the fact that he was able to gain other five. When the day of reckoning came, he had ten talents to present. And he who had received the two talents likewise justified the confidence reposed in him when he showed that he too had doubled the original deposit.

If these talents may be used as an illustration of the gifts which our ascended Lord has given unto men, then we can see in the five talents that which is suggestive of the five gifts mentioned in Ephesians 4:11, where we read that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

It is only an exceptional individual, however, who would be capable of exercising all of these gifts. Perhaps the apostle Paul came as near to that as anyone might come. He was not only an apostle, but also a teacher, and certainly an evangelist. And who can deny that he also showed all the marks of a true pastor. The care of all the churches came upon him. But there are not many like him.

According to our parable, it did not take this servant long to get started. There is good reason to believe from the order of the words in the original text that "straightway" or "immediately" here refers to the one who had received the five talents. The urge to use all that had been given him was upon him.

Continuing our quotation from Ephesians 4:12 we find that such gifts were to be used "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Since the passage we are studying refers to a dispensation subsequent to that of the Church, we conclude that there will be

A member of the faculty of Wheaton College, Wheaton, Ill., Dr. Armerding recently became pastor of Wheaton's College Church of Christ.



# Harmonious Living

By Harold L. Lundquist

**C**OLOR and fire are proper characteristics of anything Christian—whether it be a person, a sermon, a book, an organization, or a church. “Ah, yes,” someone may have said, “I know some of those colorful, fiery folk, and they are all out of balance. No one can work with them. They are erratic; they create discord in the church.”

Well, that's just where the last of our three requisites—color, fire, and music—comes in.\* For the man or woman who is truly surrendered to God and usable by the Holy Spirit is a sweet, harmonious individual who not only makes music with his own life, but is the harmonizer of the discordant elements around him.

It is almost unnecessary, but it may be helpful, to point out that music has been associated with the worship of God from the very beginning. There is an intriguing passage in Job 38, where the Lord is asking Job where he was when the foundations of the universe were laid and (v. 7) “when the morning stars sang together, and all the sons of God shouted for joy.” What a symphony that must have been!

Moses and the children of Israel sang a great song of praise to God when they had been delivered from the Red Sea (Exod. 15); and so it was down through their history.

There were the great choruses of the Levites, who not only sang themselves, but also led the people in their devotion. There were the special occasions when massed choirs engaged in antiphonal singing, sharing by appropriate responses in the worship of God. See, for example, Psalm 24:7-10, where there is the call for admittance of the King of glory, the antiphonal query, “Who is this King of glory?” and the reply, “The Lord strong and mighty.”

What shall we say of the psalms of David, the sweet singer of Israel? Time and space would fail us even to touch the outer edges of that great storehouse of songs. Do we not even to this day find here the perfect expression of our highest and holiest impulses?

Then think what the Church has done with music, from tremendous oratorios and anthems down to the latest chorus. What would our church life—yes, and our individual worship—be without music?

Now carry that thought over into the life of the individual. Surely God wants our lives to be lived in beautiful harmony, and with the sweet and charming melody which He can and will give as our lovely and winsome portion. Color? Yes, let's have as much of it as we can. Fire? God set us ablaze! But with the color and fire may we also have the celestial music of God in our lives.

Here again I can hear someone say, “You've left me behind now. I haven't any music in my makeup. I can't carry the simplest tune.”

That may be true; but that isn't the point. The question is, Do you have the song of God in your heart? Can you join the singer as he says . . .

*“It's in my heart—this melody of love divine;  
It's in my heart, since I am His and He is mine;  
It's in my heart, how can I help but sing and shine;  
It's in my heart, it's in my heart.”*

For a closing thought, and an admonition—do we see a lack in our lives? Has the fire died down? Has the color faded? Has the song been silenced? There is something which we can and ought to do about it.

Yes, we must turn to God for His gracious working in our lives; we must let the Holy Spirit be free to exalt Christ in us. These things are of primary and utmost importance. But there may be something you ought to do for yourself—to put (as it were) shoes on your prayers.

Let me illustrate. A woman who listens to my “Question Box” program over WMBI wrote that her husband had always been most thoughtful of her, but all at once she realized that for months he had not called her by the tender nickname he had given to her during their courtship. She wondered why, until she looked in a mirror and saw the answer. Unconsciously, she had let herself become drab and unattractive. What should she do?

Here is what she did. She enrolled in a so-called charm school where she learned anew how to stand with poise, to walk gracefully, to sit properly on a chair, to speak with a modulated voice, to observe the little courtesies of life, and to keep herself well groomed. Then she waited, and one night when her husband came home from his work he looked at her a moment and then he used that old name, and she knew she had succeeded.

Her question to me was whether she had done wrong. My answer was, “A thousand times no. Let ten thousand other women go and do likewise.”

Why should Christians fail in winning others to Christ or be lacking in usefulness in their service because they have become drab and unattractive? Let's count on God to do what He can and will, but let us put ourselves out to see that our lives are full of divine color, fire, and music.

\*See previous articles by Dr. Lundquist in MOODY MONTHLY for October and November. The author is pastor of the First Evangelical Free Church of Chicago, Ill.

similar gifts given in connection with the preaching of the gospel of the kingdom. As a matter of fact, the apostles were chosen in the first place to preach the gospel of the kingdom (Matt. 10:1-7). And it is not difficult to see how the remaining gifts might be used then as well.

If in the servant who received the five talents we may see an instance of one who is highly capable, it is quite possible that in the case of the one who received two talents we may see what is probably more common, such as the pastor and teacher. But like his more highly gifted brother, he also “traded with the same” and “also gained other two.” So far as the degree of achievement is concerned, he is not a whit behind the other. And we like to think that if we use that which has been given to us in this way, it is still possible to increase our usefulness to the Lord Jesus.

“But he that had received one went and digged in the earth, and hid his lord's money.” Here we have the case of one who expends much energy without profitable result. With the same effort he might have gained in like proportion as did his fellow servants. But, as we shall see, it was not a matter of energy or the lack of it, but a wrong judgment of his lord that accounts for his behavior.

## III

“After a long time the lord of those servants cometh, and reckoneth with them.” “He that had received the five talents” is the first to come before his lord, with the report that he had “gained beside them five talents more.” And he who had received the two talents could report that he had “gained two other talents beside them.” Each had doubled the original deposit. Both received the same commendation, word for word.

Though only bondservants, or slaves, to begin with, they now become rulers over many things. In this respect they remind us of the servant of Matthew 24:45 ff., and it may be that this portion should be read in the light of that. For example, it is not difficult to see how the giving of meat to the household might correspond to the gift of the teacher and pastor.

But when we come to him who received the one talent, we find that he has no gains to report. Instead we find a harsh misjudgment of his lord. Yea, he is bold enough to tell him that he knew him to be a hard man, reaping where he had not sowed and gathering where he had not strewed. He is actually accusing his lord of making gains where he had made no original investment. But even the one talent which he had received was a flat denial of that base charge. One wonders at such words, especially in view of the fact that he says right after that, “I was afraid.”

It is to be observed that when he referred to the talent, he spoke of it as “thy talent.” He did not say, as did the others, “which thou deliverest unto me.” He never considered it a sacred trust as they did. And when he returns it to his lord he says, “Lo, there thou hast that is thine.” It is as if he actually despised the gift.

Accordingly he is judged out of his own mouth. His lord describes him as being

[Continued on page 287]

# Why the Son of God Became Man

By GEORGE A. BROWN

*Only as you grasp the broad sweep*

*of scriptural truth will you appreciate*

*the tremendous meaning of Christmas*

**T**HE miraculous entrance of the Son of God into human life has always been a mystery to the finite mind. But when it comes to the purpose of the incarnation, there can be no question whatever, for the ends to be accomplished by the manifestation of God in the person of Jesus Christ of Nazareth are clearly set forth in Scripture.

The individual who turns to the Word of God for enlightenment concerning the work of our Lord, and hence for the reason why He took upon Himself the likeness of man, finds a threefold answer. He came to execute the offices of prophet, priest and king. Closer study of His work in each of these aspects will repay us with a greater understanding and appreciation of why the Son of God was "made a little lower than the angels" to accomplish our redemption.

♦ **FIRST, Christ the Son of God became man that He might execute the office of a prophet.**

In the beginning God revealed Himself and His will to man by direct communication, speaking in an audible voice. This He did to Adam in the garden of Eden, to Abraham on Mount Moriah and elsewhere, to Moses at the burning bush and on Mount Sinai, and to others at various times and in various places.

God also made Himself known by appearing in the form of man, as He did to Abraham before the destruction of Sodom and Gomorrah, and to Manoah and his wife when He announced the coming birth of Samson. God also spoke through a long line of prophets, beginning with Samuel and ending with John the Baptist. Each of these men foreshadowed Him who was to be the perfect spokesman for God because He was Himself God in human form.

Now, a prophet is one who speaks for another. Every divinely appointed prophet was a spokesman for God. He was called to receive a message from God, and then to transmit it to the person or persons for whom it was intended. Thus the word spoken by the prophet was as truly God's word as though God Himself had proclaimed it audibly from heaven.

A United Presbyterian minister, Mr. Brown is known in his denomination as one of the founders of its first men's missionary society, at Elyria, Ohio. Now retired, he makes his home in East Liverpool, Ohio.

Such word might have to do with existing conditions, or with things to come, or it might be concerned with both present and future. The prophet was therefore not necessarily a foreteller of future events, but a

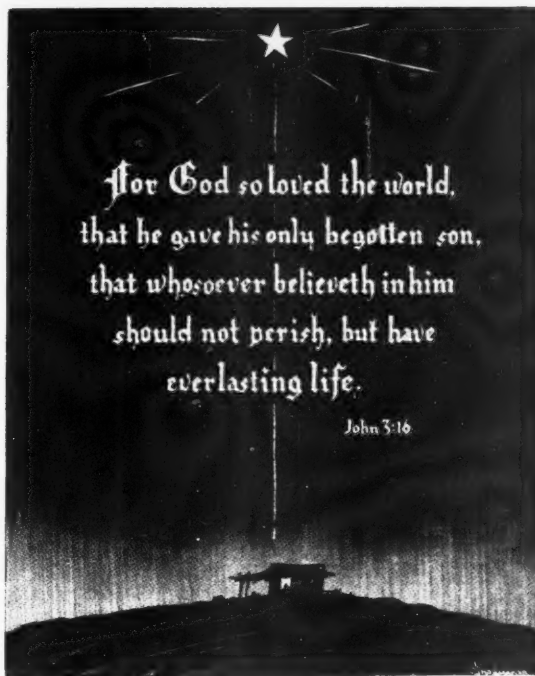
forth-teller of a message from God.

While God revealed Himself and His redemptive purpose through these divinely commissioned spokesmen, He was limited by this method of manifestation. If man was to know God as fully as possible, God must become man and live among men as one of the human race, thus revealing Himself to man in terms of man's own personality. Therefore God's purpose of revelation, with a view to redemption and ultimately the restitution of all things, required that God become incarnate.

♦ **THIS great redemption was in the plan of God before the foundation of the world.** Moses, some fifteen hundred years before the birth of Christ, declared plainly that "the Lord thy God shall raise up unto thee a Prophet . . . like unto me" (Deut. 18:15-19). This was a reference to our Saviour and Lord, as the apostle Peter, speaking by the Holy Spirit after Pentecost, clearly affirms (Acts 3:22, 23, 26).

Furthermore, the Lord Jesus Christ Himself claimed to be this prophet. This is implied by what He said repeatedly concerning the source of the words He spoke during His earthly ministry.

In John 8:28 He declares: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of [Greek, from] myself; but as my Father hath taught me, I speak these things." Again in John 12:49, 50 Christ says, "For I have not spoken of [from] myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak . . . even as the Father said unto me, so I speak." And once again, in His intercessory prayer, our Lord speaks plainly of having given to His disciples "the words which thou gavest me" (John 17:8).



Drawing by Vaughn Shoemaker which originally appeared in Chicago Daily News a few years ago.

*For God so loved the world,  
that he gave his only begotten son,  
that whosoever believeth in him  
should not perish, but have  
everlasting life.*

John 3:16

If we are to know God the Father, we must know God the Son in and through whom the Father has revealed Himself (Matt. 11:27). Indeed, so perfect was this unveiling of the Father in the Son when He was here on earth, that Christ could say to Philip, "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:8, 9).

In Rome there is a wonderful fresco by Guido called the "Aurora." Since it is on a high ceiling it was very difficult to see. A large mirror was therefore placed on the floor and the great picture is perfectly reflected. Sitting before that mirror, one may see the picture distinctly. In a somewhat similar way\* the Son of God brings God within the range of our human vision so that we can see Him and know Him who must otherwise remain not only unseen, but also largely unknown.

So it is that the Holy Spirit in introducing the whole subject of the work of Christ as recorded in the Gospel of John speaks of our Lord as the revealer of the Father: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Paul likewise is led to speak of the same great truth: "For God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

♦ **SECOND, Christ the Son of God became man that He might execute the office of a priest.**

The prophet represented God before men, revealing God and making known

\*It should be distinctly understood that our Lord is not merely the reflection of the Father, as though He were "like" God and thus less than God, as some erroneously teach. Christ is the very essence of God, the very image of the Father's divine person, because He is Himself God, God manifest in the flesh.

## How to Diagnose the Case

By Dr. Walter L. Wilson

**T**HE success of the soul-winner will depend largely on his ability to discover the need of the friend he is trying to win. There are several methods of ascertaining the necessary facts in regard to the person's condition of mind.

*We may ask a leading question.*

"Is your heart as happy as your face?" This question on one occasion revealed in a businessman his utter lack of peace and rest, and he acknowledged it at once. "How does your life affect God?" will bring to the surface any heart hunger that may be there. "What will you say to the Saviour when you first meet Him?" will reveal quickly the state of mind toward the Lord Jesus.

*We may ask the meaning of a verse.*

"To whom did God give His Son in John 3:16?" is a pointed question about a common and well-known verse which will show the attitude of mind. "What do you think God meant when He said, 'Knock, and it shall be opened unto you' (Matt. 7:7)?" Or "What do you think that verse means which says, 'By him all that believe are justified from all things' (Acts 13:38, 39)?"

*We may ask the friend to relate his religious experience.*

This will help at once to see whether there has been a real meeting with the Lord Jesus and whether there was a real conviction of sin against God and of need of Christ. We should listen closely to his story and catch the point where he failed to see or receive the Saviour or understand the gospel.

*We may ask for help in our own case.*

Take the place of an inquirer and ask the friend to tell you how a sinner may be saved and know it. Ask him how you can get rid of your guilt and be made fit for heaven. This approach is especially good in dealing with those in a false cult. By listening closely you will learn just what line of truth you need to present to this type of mind.

[Next Month: "How to Make the Approach"]

His will to men. The priest represented men before God, presenting man's response to God's revelation of Himself and His will to men.

In the sacrificial system given to Israel through Moses, the work of the priest was twofold. First, the priest was ordained for men in things pertaining to God to offer both gifts and sacrifices for sins; and second, he was the divinely appointed intercessor before God in behalf of His people.

In Aaron, the first high priest, we see a type of our great High Priest, the Lord Jesus Christ; and Aaron's sons, who were associated with him as subordinate priests, foreshadow believers who are priests under the new covenant (I Pet. 2:5).

The ministry of Aaron and his successors was typical of the work of Christ and preparatory to it. Their work made nothing perfect, but, being repeated year after year, testified to the necessity of a perfect sacrifice in order to atone for sin (Heb. 10:4).

In Hebrews, which is the divine commentary on the meaning of the priesthood, we are told that Christ was a priest after the order of Melchizedek, that mysterious priest-king whom Abraham met after his return from the slaughter of the kings and to whom he gave tithes of all (Gen. 14:18-20). But the manner of our Lord's priesthood was after that of Aaron, both in the offering of sacrifice and the making of intercession. And since the high priest must be "taken from among men" in order to truly represent

men before God, the Son of God must become man (Heb. 2:14-18).

♦ THE first work of Aaron and his successors was to offer sacrifice for themselves and their houses, and then for the sins of the people. This involved the taking of life—the shedding of blood, without which there is no remission. The blood of bulls and goats, however, could only provide a covering for the sins of God's people; it had no power to remove those sins. That was accomplished by the blood of Christ, "the Lamb of God which taketh away the sin of the world"; and to accomplish this, it was necessary for Him to "become flesh and dwell among us" as one of the human race.

The second element of the priestly office was that of making intercession for God's people. Intercession naturally follows sacrifice; indeed, the sprinkling of the blood of the sin offering on the mercy seat by the high priest on the day of atonement was in itself a silent appeal to God to forgive His people and to bless them in keeping with His covenant promise.

This great Old Testament type was fulfilled by the entrance of our great High Priest "into heaven itself, now to appear in the presence of God for us." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

Finally Aaron's priesthood involved his coming forth from within the veil, after sprinkling the blood of the sacrifice, to

bless the waiting people. Just so the Apostle and High Priest of our profession, Christ Jesus, will come forth from the heavenly sanctuary in the fullness of time to bless His people with such a benediction as only He can pronounce (Heb. 9:27, 28).

Thus, "what the high priest was ceremonially and symbolically, the Lord Jesus is intrinsically and divinely. By His incarnation He wedded Himself with our nature that as a man He might act for men and offer a sacrifice in the nature that had sinned."

♦ **THIRDLY, Christ the Son of God became man that He might execute the office of a king.**

An outstanding Bible teacher says that "the average believer knows very little about the Bible's teaching regarding the kingship of Jesus." Many seem to think of it merely as His ruling in the hearts of His people. But this does not fulfill the revelation given in both Old and New Testaments.

The doctrine of the kingdom rests upon the covenant God made with David as recorded in II Samuel 7:8-17: "And when thy days be fulfilled . . . I will set up thy seed after thee . . . and I will establish his kingdom . . . and thine house and thy kingdom shall be established forever." Such a promise can be fulfilled only by "great David's greater Son," our Lord Jesus Christ, who shall yet sit upon "the throne of his father David," as promised by the Scriptures.

This great covenant is repeatedly reaffirmed and amplified in the Psalms and in the writings of the Old Testament prophets, reaching a mighty climax in such passages as Isaiah 9:6, 7: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

In the New Testament, beginning with the wonderful annunciation of the angel Gabriel to Mary, the same theme is continued. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32-33).

The Wise Men asked, "Where is he that is born King of the Jews?" (Matt. 2:2); and the inscription placed upon the cross by Pilate read, "Jesus of Nazareth the King of the Jews" (John 19:19). Between these two events the New Testament has much to say about the kingdom of Christ, and John in the closing book of the Bible testifies that our Lord is and will be eventually recognized as "King of kings and Lord of lords" (Rev. 19:11-16).

Briefly, Scripture shows that:

1. Christ is to reign on earth. David's kingdom was earthly, and such will be the kingdom of Christ (Ps. 72:7, 8; Jer. 23:5; Dan. 7:13, 14).

2. Christ's throne will be in the city of [Continued on page 250]



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- ♦ The Work of the Bible Societies
- ♦ Israel, Babylon, and the Question of Oil
- ♦ On Indexing Our Encyclopedias Here and There
- ♦ Magazine Articles of Outstanding Importance
- ♦ and other features

## EVANGELISM

William E. Boyle, Editor

Articles of interest . . . News of Bible conferences and evangelistic campaigns



The Old Administration Building and Science Hall, on the campus of Houghton College

# Revival Report

By RICHARD A. ELVEE

*A first-hand account of God's moving in*

*western New York, by a pastor who came to observe, but became a participant*

**F**OR many years in western New York we have dated revival back to the days of Charles G. Finney. Some of us there have prayed for a long time, searching our hearts and lives, wondering when God was going to move in our direction, wondering whether or not the Spirit of God might again move in mighty power.

For two weeks this fall an evangelist held meetings at Houghton College, Houghton, N.Y., seventy miles outside Buffalo; but nothing happened. Finally the meetings closed and the evangelist left.

Then at ten-thirty a week ago last night [October 21] four students met there in a dormitory prayer meeting. As they prayed God began to move and stir their hearts, and as He stirred their hearts others were added to the group, and it grew larger and larger. So they said, "Let's go down to the church auditorium."

They started in the choir loft. By mid-

night the cars were plugging the roads around Houghton. By two o'clock the church auditorium was filled to capacity. The prayer meeting went on until six in the morning. They called for a chapel service the next day at nine o'clock and that chapel service moved on without preaching, with prayer and testimony, but above all with confession of sin and a definite turning to the Lord and the fullness of the Holy Spirit.

By Tuesday the flame had increased instead of decreased. One of my own young men called me and said, "Preacher, this is revival."

So D. K. Reisinger, president of Buffalo Bible Institute, and I traveled to Houghton College and met with Dr. Stephen W. Paine for an hour or hour and half. He told of what had taken place. That night we went to observe the revival, but we didn't remain observers; we became participants.

That night there was a great service—a tremendous service, and we said, "We can't let this pass. We have plans and programs, but we'll have to turn them aside and invite a group of college students to come to Buffalo Bible Insti-

tute. They came the next morning at nine, and there have been no classes since that time. The Buffalo Bible Institute has been transformed. Prayer and testimony meetings have been going on all day.

More preachers in Buffalo got together inside of a few moments than you could possibly get together by all the plans and organizations that you can have. Only a few months ago we sent out letters to five hundred ministers in Buffalo, inviting them to come to pray for revival, and only seven came. Now all kinds of men were gathering together.

One of our men had such a heart-searching time on Wednesday morning, that on Wednesday night his congregation, which had been split over an issue, was marvelously melted together and united. Even out on the corner of Nineteen and Prairie Avenue we saw two women who were opposed to one another throwing their arms around each other. The streets are feeling the impact of what God has been doing.

At night we switched over to the First Baptist Church auditorium, which is the closest auditorium to the institute. Five hundred people met together, starting at 7:30 and remaining till 12:30. They said, "Well we'll meet again the next night, and again the next night." And they came in from all over.

Revivals have sprung up in the various churches throughout the community and throughout the area. And that which we couldn't do, has been done. On Friday afternoon after school our high school students started out with tracts. I was an hour early for the prayer meeting Friday night, and here were the high school students of our church down on their knees praying. Tremendous revival was breaking forth among them. There was real heart passion—a real heart searching.



## NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.



**R**EVIVAL has come to the Buffalo area—not through organization, or promotion of any kind—but by a genuine spontaneous moving of the Holy Spirit," reports evangelist John Carrara.

"Since the outbreak of revival in Houghton College, just 65 miles away," continued Mr. Carrara, "I have seen a stirring of the Spirit of God in our midst here in a way which before would have seemed impossible. We are now in



Carrara

Moody Monthly

The above report is from a message presented October 28 at a chapel service of Moody Bible Institute, Chicago. Dr. Elvee is pastor of the First Baptist Church of Buffalo, N.Y., and teacher at Buffalo Bible Institute.

the midst of a wonderful series of meetings in Grace Baptist Church, Buffalo, and the members of the church have been shaken. Souls are being saved; many Christians are getting right with each other; and restitutions are being made. In addition, hundreds of young people are lining the streets of Buffalo, handing out tracts. Christians everywhere are being broken before the Lord."

The meetings at Grace Church, where Dean Banta is pastor, continued through November 4.

A city-wide "Christ for Reading" campaign, with evangelist Elton W. Crowell in Reading, Mich., September 2-16, was followed by a west coast tour that included a Youth for Christ rally in San Diego, Calif.; Scott Memorial Baptist Church in San Diego; a crusade in Bellflower, Calif., and special meetings in the First Baptist Church, Kirkland, Wash.

Mr. Crowell was assisted by Herb Jahn, well-known organist, and Alice Pabst, contralto from Detroit, in the Reading union revival meetings. Large crowds were reported for all of the services. In the San Diego Youth for Christ meeting, many soldiers, sailors and marines responded to the invitation for salvation.

"God did far above what we could ask or think in reaching Calgary and the entire surrounding area with the gospel message in word and song," said Chairman William Laing of the Calgary Crusade for Christ, following three weeks of meetings in the wealthy western Canada district.

Dr. T. W. Wilson led the first city-wide campaign in that section of Canada, which despite adverse circumstances, reached needy individuals from communities as far as two hundred miles away. Dr. Wilson was ably supported in the ministry of music by song leader Don DeVos and organist Herman Voss, and a volunteer choir which averaged over two hundred voices each night.

In addition to the co-operating churches, the Gideons, Youth for Christ,



Evangelist Elton Crowell in First Baptist Church, Kirkland, Wash.

and the Inter-School Christian Fellowship organizations, sponsors of the crusade, combined to give Calgary what several termed "the greatest impact for God that Calgary has ever experienced."

Converts included several servicemen scheduled to leave for overseas.

"What a wonderful start for fall and December, 1951



Mike Guido leads congregational singing in Civic Auditorium, Kankakee, Illinois, where 12 churches united for special meetings.



Song-leader Don DeVos directing 200 voice volunteer choir at evangelistic services in Calgary, Alberta, Canada. Herman Voss is at the organ.

winter evangelistic campaigns in our churches," remarked one of Kankakee's Sunday school superintendents, following union meetings of twelve churches in Kankakee County, Ill., conducted by Mr. and Mrs. Michael A. Guido, of the Moody Bible Institute Extension staff.

Sponsored by Kankakee Youth for Christ, the two-week series of meetings made a noteworthy impact on the entire community. Thirty minutes of gospel magic by Audrey Guido, presented in seventeen different schools resulted in a number of conversions and rededications. Principals, teachers, parents and children alike were strong in their praises for the spiritual blessings received. Numerous family altars were established.

The Moody Choralaires, under the direction of Earl Hulin, assisted in the musical part of the program.

A two-week "Crusade for Christ" at the Long Beach, Calif., Trinity Baptist Church was completed recently by evangelist Benny Bates. H. Earl Kuester, pastor, reports that the campaign was outstanding in every respect.

Many decisions for Christ as Saviour were recorded, as well as several desiring to unite with the church. Three broken homes were also reported reunited. God honored the prayers of many by saving several time-hardened sinners, who immediately began to witness as to His saving power and grace.

Grand Rapids, Mich., known as the

city of churches, reports great blessing under the evangelistic ministry of Jack Shuler in a campaign sponsored by the Grand Rapids CBMC.

Campaign director Bob Geerdes reports record-breaking crowds for events in the Grand Rapids Stadium during the first four weeks of the meetings. Many first-time decisions for Christ were recorded, as well as rededications.

Four Fairmount, Ill., churches joined in sponsoring special meetings with evangelist F. A. Wirth, of Petersburg, Ill., in the early fall.

A time of refreshing revival was experienced by all who attended. Mr. Horton Presby was the song leader.

Evangelist Joe Arnett reports a spiritually refreshing campaign in the Grace Memorial Church, Alto Pass, Ill., September 16-30. Walter G. Hoeffs has been pastor there for over six years.

"The Lord blessed with abundant liberty and power, large crowds and widespread interest," stated Mr. Arnett.

Mr. and Mrs. O. W. Stucky recently concluded their sixty-third evangelistic campaign in Detroit, Mich., their home town, with a series of meetings at the Alpha Baptist Church. B. G. Ham is pastor.

In addition to a number of young people who dedicated their lives for full-time service and those coming for salvation, the Stuckys had the privilege of



Thanks be unto God  
for his unspeakable gift.

II CORINTHIANS 9:15



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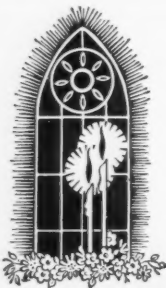
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In the Bible work there were 9,888 chapters reported read. Eight persons read through the New Testament in the two weeks and one read through the entire Bible. Seventy-three pledged to read the Bible through during the coming year.

An evangelistic campaign conducted by Dr. Hyman Appelman in Richmond, Calif., recently closed after breaking all previous attendance records for such meetings in that city. Sponsored by more than thirty churches and other Christian organizations, the meetings were held in the 4,000-seat Memorial Hall, where hundreds, including Protestants, Catholics, Jews, Orientals and Negroes, came to the inquiry rooms to seek salvation. Of the several hundred persons who made first-time professions of faith, many have already joined local churches in the Bay area.

In a personal conference with the evangelist, the assistant manager of the auditorium was saved. Subsequent conferences saw the salvation of the president of a local C.I.O. union.

John Troy conducted the large chorus and led the crowds in the gospel singing.

September 18-30, evangelist Edward VanderJagt and his wife conducted special meetings in the Bridgeport, Neb., First Baptist Church, where J. H. Flaming is pastor. The attendance was reported as the best in several years. A number of souls were saved and many church members consecrated themselves to the Lord.

Evangelist Harry McCormick Lintz reports great blessing in a city-wide and county-wide crusade in Abingdon, Va., which closed September 30. From there, Mr. Lintz moved on to Rapid City, S.D., for another community crusade from October 7-21, and then to the Chevy Chase Baptist Church, Glendale, Calif., for special meetings.

Evangelist Bob Oughton reports two outstanding campaigns at the Bethesda Methodist Church, Oak Grove, S.C., where H. H. Howard is pastor, and at

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the Cid, N.C., Gospel Tabernacle, where Hoyt Adams is pastor.

The latter was a community-wide crusade where family altars were established and several Christians indicated convictions of worldliness and need for separation.

In Hollywood, Calif., the Crusade for Christ being conducted by the Billy Graham evangelist party closed October 5 after a five-day extension. The campaign is reported to have exceeded even the records set in 1949 when Dr. Graham's meetings in Los Angeles received nationwide attention.

Attendance averaged several thousand nightly. Numerous personalities from the entertainment world were present evening after evening with many making decisions for Christ. Others confessing Christ at the meetings helped to push the average number of decisions each evening near the one hundred mark. A campus meeting at UCLA, where several hundred students were unable to get into the auditorium, and other student gatherings with international students, further extended Dr. Graham's gospel ministry.

After meetings in Fort Worth, Tex., Shreveport, La., and other southern cities, the evangelist began a one-month campaign at Greensboro, N.C., which was scheduled to close November 11.

Evangelist Merle Fuller and party conducted a union tent campaign in Quakertown, Pa., during September. All of the evangelical movements of the area cooperated in this meeting, including eight churches and Youth for Christ.

The fifty-foot prayer tent to the side was used for an inquiry room, and night after night souls knelt in repentance to accept Christ as Saviour. Among these converts were two bartenders, one of whom brought his wife and three children to Christ the night after he was saved.

Increasing crowds made it necessary to add two more sections to the tent, which still was too small during the closing nights of the campaign.

Pastor A. W. Schultz, chairman of the "Christ for Quakertown Crusade," re-



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### FUTURE ENGAGEMENTS

Wes Auger: Nov. 27-Dec. 9, Bible Baptist Church, Lincoln, Me.; Dec. 15, Youth for Christ, Cortland, N. Y.; Dec. 16, Cortland, N. Y., churches; Dec. 17-21, Church of the Open Bible, Geneva, N. Y.; Dec. 22, Youth for Christ, Binghamton, N. Y.; Dec. 23, Binghamton, N. Y., churches.

Earle W. Braun: Nov. 20-Dec. 2, Community Church, Ernest, Pa.; Dec. 4-16, union meeting of all churches, Oakwood, Ill.; Dec. 18-Jan. 1, Macomb, Ill.

John Carrara: Nov. 27-Dec. 9, Cherrydale Baptist Church, Arlington, Va.; Jan. 8-20, Lakewood Baptist, Lakewood, Colo.; Jan. 22-Feb. 3, Willow Glen Baptist Church, San Jose, Calif.; Feb. 5-17, Grace Baptist Church, Chico, Calif.; Feb. 19-Mar. 2, First Baptist Church, Walnut Creek, Calif.

Elton Crowell: Nov. 18-Dec. 2, Inter-city Tabernacle, Lansing, Mich.; Dec. 9-16, First Baptist Church, Okemos, Mich.; Dec. 30-Jan. 6, Charlotte Gospel Church, Charlotte, Mich.; Jan. 8-20, First Baptist Church, Rives Junction, Mich.; Feb. 3-17, Calvary Baptist Tabernacle, Compton, Calif.; Feb. 19-Mar. 2, Emmanuel Baptist Church, Mt. Vernon, Wash.

Curt Emmons: Nov. 25-Dec. 9, Evangelical United Brethren Church, Terre Haute, Ind.

Charles E. Gray: Nov. 27-Dec. 9, Methodist Church, Tippecanoe, Ohio.

Dr. Norman B. Harrison: Nov. 25-Dec. 2, First Baptist Church, Ft. Collins, Colo.; Dec. 5-9, Calvary Memorial Church, Navarre, Minn.

Robert J. Kees: Nov. 28-Dec. 9, Hepton Union Church, Nappanee, Ind.

John J. Lanting: Dec. 2-9, Hudsonville Community Church, Hudsonville, Mich.; Feb. 3-10, Community Baptist Church, Gulfport, Fla.; Feb. 17-24, Pine Crest Baptist Church, St. Petersburg, Fla.

Harry McCormick Lintz: Dec. 2-10, Temple Baptist Church, Ontario, Calif.

Raymond O. Nelson: Nov. 19-Dec. 2, Central E. U. B. Church, South Bend, Ind.; Dec. 9-16, Christian and Missionary Alliance, Plainfield, N.J.; Jan. 6-20, Evangelical Mennonite Church, Wauson, Ohio.

Mr. and Mrs. Lester C. Place: Nov. 28-Dec. 9, Bethel Congregational Christian Church, Farmer City, Ill.; Dec. 11-16, Pine St. Christian Union Church, Newark, Ohio; Dec. 22, Youth for Christ, Dover, N.J.; Dec. 23, Bible Protestant Church, Westville, N.J.

O. W. Stucky: Nov. 18-Dec. 2, First Baptist Church, Humboldt, Iowa; Dec. 5-16, Baptist Church, Prudenville, Mich.

Edward VanderJagt: Nov. 27-Dec. 9, Twin Branch Bible Church, Mishawaka, Ind.

### Moody Extension Staff

James R. Calhoun: Nov. 21-Dec. 2, union campaign, Methodist Church, Hopwood, Pa.; Dec. 4-16, First Baptist Church, Brookville, Pa.; Feb. 24-Mar. 9, Union Baptist Church, Kittanning, Pa.

A. H. Stewart: Nov. 25-Dec. 9, Memorial Baptist Church, Pontiac, Mich.; Jan. 6-13, People's Church, South Bend, Ind.

### MOODY BIBLE CONFERENCES

Feb. 4-10, Founder's Week Conference, Moody Bible Institute, Chicago, Ill.; Feb. 10-Mar. 2, Sebring Bible Conference, Sebring, Fla.; Feb. 25-Mar. 2, Boca Raton Bible Conference, Boca Raton, Fla.

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## Why the Son of God Became Man

(Continued from page 242)

Jerusalem, the seat of David's government over all Israel (Ps. 2:6; Isa. 2:3; Rom. 11:26).

3. Christ's rule is to be over regathered, restored and converted Israel. The promises of the Old Testament to this effect are so numerous that they have been called "the golden cord of prophecy" (Ezek. 37:21-25; Jr. 23:5-8; Hos. 3:4, 5; Mic. 5:2; Matt. 2:6).

4. Christ's reign is also to be universal, taking in "all nations and kindreds, and peoples and tongues" (Ps. 72:6-11; Isa. 2:2-4; Zech. 8:20-23).

5. Christ's rule is to be inaugurated by His personal presence and His almighty power (Dan. 2:34, 35, 44, 45). It is to be brought about by an act of divine judgment; a result not of a gradual process of world evangelization or world betterment, but of the sudden catastrophic smiting of the Gentile nations by the "stone cut out without hands." the Lord of glory from heaven (Rev. 19:11-16).

6. His reign will be characterized by righteousness and justice (Ps. 72:2-7; Isa. 11:3-5); universal peace (Ps. 72:3, 7; Isa. 2:4; Mic. 4:3); universal prosperity and plenty (Mic. 4:4); universal security and safety (Isa. 11:6-9); special regard for the poor and oppressed (Ps. 72:4, 12, 13); universal conversion and salvation (Ps. 22:27, 28; Acts 15:16, 17); divine glory unequalled (Ps. 72:17-19; Isa. 66:18, 19; Hab. 2:14; Matt. 6:10, 13).

✦ Thus the Son of God became man that He might fulfill the three offices of prophet, priest and king. We are commanded to hear Him as our Prophet, and are solemnly warned against refusal to do so. And hearing in this connection means acting in keeping with what is heard. We are called upon to accept Him as our Priest—our Substitute, our Sacrifice, our Saviour and Intercessor with the Father at His throne of grace. And it is our duty to pray, "Thy kingdom come," in acknowledgment of His kingship.

Since the coming of the King and His kingdom awaits the completion of the Church, it is incumbent upon us to leave no stone unturned in carrying out His command to preach the gospel throughout the whole world and to every creature, with all possible speed. The great inspiration for this task is our Lord's last word from heaven, "Surely I come quickly." To which our reply should be, "Amen. Even so, come, Lord Jesus" (Rev. 22:20).

"Hasten, Lord, the promised hour,  
Come in glory and in power;  
Still Thy foes are unsubdued,  
Nature sighs to be renewed:

"Time has nearly reached its sum,  
All things with Thy Bride say, Come;  
Jesus, whom all worlds adore,  
Come and reign for evermore."

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—D. L. Moody, in *Secret Power*

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Send Names to: Gospel Witness To The Deaf, Inc.  
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## Our Moody Readers

[Continued from page 224]

stated that "Catholic laity would not support gangster tactics of the hierarchy as a world organization with gigantic schemes and vast influence." I heartily disagree. I was born and reared in the Catholic religion, and even as a school child I knew such tactics were employed.

The above writer also states that before the editors print any material critical of Roman Catholicism it should be given to a priest or the attorney general to edit at his discretion. Wouldn't it be likewise fair to have any priest submit proofs to MOODY MONTHLY editors before he has an article printed? To me that smacks of suppression and goes against our own constitutional right of freedom of the press.

I thank God on my knees for a Christian husband. Through his example and that of his family I was led to the Lord; for which I can never praise Him or thank Him enough.—Mrs. Louise Hall, Streator, Ill.

### To Curb Profanity

About three years ago, a great automobile company began using profanity in its advertising. This writer sent a protest to the president of the company, explaining to him that the sophisticated word appearing in the advertisement was in reality the fashionable word cultured people use to indicate the Supreme Being. I stated that since their advertising would reach millions of readers, including children, they were thus repeating the profane expression millions of times; that such a thing carried a fearful responsibility in the harvest it would bring.

In due time I received a letter from the company's advertising agency, stating that the letter had been discussed with their entire force, and not one of them had the slightest idea that the word carried any such reference. They apologized sincerely, and promised it would never be repeated, and in these three years it has not.

In another instance, a new comic strip in a daily was using profanity—quite often three or four different expressions in the same cartoon. I wrote the cartoonist, showing that he was actually repeating that profanity thousands of times in one day, by way of the publication. He accepted my reasoning, and there is now nothing objectionable in his comic strip. I commend this technique of protest to readers.—Frank Cottingham, Charleston, Ill.

Sara Inman, the fifteen-year-old girl whose testimony concerning her experience with polio was published in YOUTH SUPPLEMENT for April, asks that we give her Christmas greetings to all the friends who have written her and sent birthday cards. She is studying her high school subjects at home and carrying on a tract ministry by mail.—Editor.

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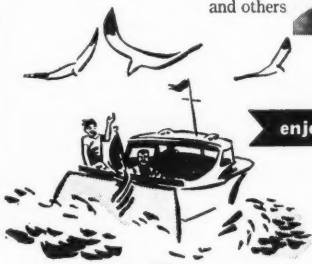
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**NEPAL:** Prospects for the opening of Christian missionary work in this hitherto closed land have brightened considerably during the past months. Perhaps most significant is the report recently published by the Regions Beyond Missionary Union. In connection with its missionary work in India, this mission has a hospital at Raxaul, near the Nepal border, where both Indians and Nepalis have received medical treatment together with the gospel message. During the recent revolt in Nepal the hospital provided care for a number of the casualties. This brought the missionaries in touch with some of the high officials of the land.

After peace was restored, the mission sought permission for three of its missionaries to make a two weeks' visit to Nepal. The permission was granted, and E. W. Oliver together with Drs. Trevor and Patricia Strong set out with keen anticipation. The permit did not allow them to reach the valley of Khatmandu,

will not be allowed to preach. Second, the government is willing to consider offers of missionary help of a humanitarian nature, but missionaries, too, will not be allowed to do open preaching. Though this is only a slight wedge, it does have promise of better things to come.

**SIKKIM:** Communistic ideas seem to have filtered through to this little principality, up in the Himalayas northeast of India. This is one of the fields where the Lutheran Free Church of Finland has been carrying on its missionary work. According to mission reports, the Maharajah of Sikkim has issued a decree which is severely hampering their endeavors. The decree requires that every missionary have a principal occupation which is non-religious. If he has no such secular occupation he must give up his religious activity. This means that missionaries whose only training has been for the Christian ministry may not be

able to continue their work. Even those who have a trade may not find opportunities in Sikkim for employment in their particular line. So far, two of the Finnish mission stations have been obliged to close. In a third station the missionary has found employment as a teacher.

**MONGOLIA:** From Hong Kong and Formosa come reports by the Evangelical Alliance Mission of the conversion of five Mongols who are at present in exile from their homeland. Converts from among the Mongols have always been few, but that is not the only reason these conversions are noteworthy. There is also the fact that these individuals are persons of some importance among their own people. One, for instance, is a former Mongol representative to the National Assembly of China. Another is the son of Prince Teh's personal representative to the National government of China. A third is the son of a Mongol member of the Chinese legislature.

**CHINA:** News of missionary work within Communist China has been almost uniformly depressing. One slight exception is the word that at least one good evangelical paper is still being published in that land. According to the report, the *Spiritual Food Quarterly* edited by Pastor Wang Ming Tao appeared for the third quarter of this year, filled with 36 pages of spiritual food. The paper carefully avoids political issues. It is remarkable that, although Wang Ming Tao himself has been the object of a great deal of opposition, the government appears to have permitted the registration of this paper. Only registered papers are allowed to be circulated.

Other news is mostly bad. The evacuation of the few remaining missionaries is being carried out as rapidly as the Communist government will allow. Exit permits are still being held up and, so far as we know, some missionaries are still being held in prison. "Accusation meetings" are still being urged upon the churches, with all the accompanying bitterness that they create; but there is evidence that many are avoiding them as much as possible.

Many American Christians have heard how Dr. T. C. Chao, of Yenching University, until recently one of the presidents of the World Council of Churches, welcomed the coming of the Communists into power. Even after the university was completely taken over by the Communists, Dr. Chao did not appear to lose any of his fervor for their cause. More recently another theological liberal has made news of a similar sort. Dr. Chester Miao, editor of a recent book called *Christian Voices in China* and a prominent figure in religious education circles in China, is reported to have made a blistering attack on the American missionaries, and particularly on their dis-

tribution of the Bible. He is quoted as saying, "Brethren, American imperialist elements, through this universal and enormous spread of the Bible, make it a tool for the hindrance of the People's Revolution. It is shameless and poisonous intrigue."

**MEXICO:** Many persons have become interested in the work carried on among the Tseltsal Indians of Mexico through seeing the Moody film "The Bill Bentley Story" or the film "O for a Thousand Tongues!" produced for the Wycliffe Bible Translators. Marianna Slocum and Florence Gerdel, who labor among the Tseltsals, report that in August there was a mass wedding ceremony for the first high-country Tseltsals ever to be married according to Mexican law.

For centuries these Indians have clung to their old customs. This means that the boy's parents make four or five pre-dawn visits to the girl's parents, carrying gifts of liquor and food, to beg for a daughter-in-law. When the request is granted, the date is set for all of the girl's clan to gather and partake of the two big jugs of liquor and quantities of food provided by the boy's parents. This is viewed as a sort of payment for all the food the girl has eaten since childhood. Thereafter, the boy and girl, who are usually just children, are considered husband and wife.

Obviously there are some things in this custom which are not consistent with the teachings of the gospel, as well as not agreeing with Mexican law. So 225 couples who had come under the preaching of the gospel decided to legitimize their marriage relationships in this joint service. It was conducted by the civil judge, who was flown in for that purpose. A rather humorous feature was that the town president, who is the worst enemy of the gospel in the whole region, was required by law to sign his name seven times on each of the 225 marriage licenses of the believers. The missionaries report that during the past two years more than a thousand high-country Tseltsals have turned to the Lord.

**COLOMBIA:** The bitter persecution of the Evangelicals in the towns and villages of Colombia still continues. In a majority of cases mob action seems to be instigated by the local priest with the connivance of local police. The authorities usually insist that these disturbances are political rather than religious, and claim that there is no religious persecution *as such*. The absolute falsity of such claims is obvious even to the superficial observer, especially in the case of recent attacks on American missionaries. Contrary to Roman Catholic custom, the Protestant missionaries have almost universally steered clear of any political involvement so as not to jeopardize their spiritual ministry to all the people.

One of the most recent attacks reported to us was that on a single woman missionary, Mary Vicinus, at the town of Piedecuesta, near Bucaramanga. On Sunday night, September 2, an attack was made on the door to the chapel and school. The door was of iron and resisted the attack, though the lock was broken. Three nights later, at midnight, a stick of dynamite was exploded at the side wall of the house, though the missionary escaped harm. For another couple of days

December, 1951

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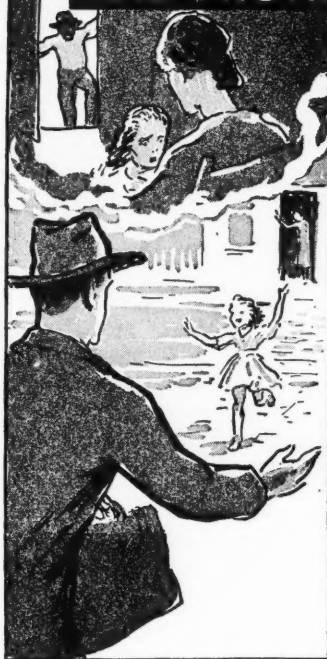
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## DID PROHIBITION PROHIBIT?



"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Proverbs 20:1)

### Prohibition's Proven Blessings

**M**ORE alcoholics are now committed to state, county, city and private hospitals for mental disease and to the psychiatric wards of general hospitals than on any other single diagnosis. Annual arrests for drunkenness average 2,645 per 100,000 population; drink is a factor in one-third of all crime.

But greater than the danger done to the bodies of men is the hurt to their souls. The living wrecks, the lowered morale, the broken homes, the blighted hopes, the perverted minds, and the sordid destiny of aimless men are penalties against civilized society worse than physical death. In every city where alcohol is allowed to do its dirty work, the Skid Rows will cry out against the depravity and debauchery created by this pernicious traffic.

Prohibition remains the best corrective measure. Since repeal, three-fifths of an estimated 18,000 local option elections have resulted in dry victories by vote of the people. About 500 such areas are voting dry annually.

**Does Prohibition Prohibit?** Many large areas now dry have found enforced prohibition laws to be as effective against the use of alcoholic beverages as they are against the use of narcotic drugs.

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—Haven Emerson, M.D.

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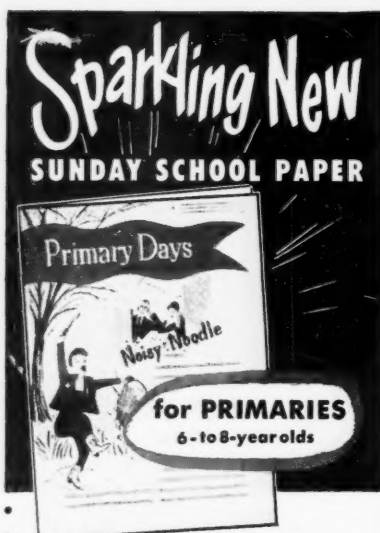
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she stayed on in the town, though she heard bombs explode in different parts of the town each night. Then she decided it would be wiser to move to Bucaramanga, a city to which many of the believers had already fled for safety.

In the cities where the authorities have been able to maintain order, Evangelical work seems to be experiencing remarkable growth. One missionary writes, "There is evidence of a deep hunger for something solid and eternal in this day of wavering foundations." Meetings are crowded and there is greater interest in the gospel than ever before.

In June the first annual assembly of the Evangelical Confederation of Colombia was held in the city of Medellin. This is an organization for co-operation between the various Evangelical missions in the country which was started just a year ago. The assembly was attended by representatives, delegates or fraternal representatives of nearly all the groups having work in Colombia, except the Southern Baptists. It may be that the wave of persecutions had something to do with the willingness of the various groups to co-operate. Times of persecution and danger often drive us closer together. But this is clearly not a co-



## Christmas on the Mission Field

It's because of Christmas glory,  
And the blessed old, old story  
Of the coming of the Saviour—  
We are here.

Here to tell by life and preaching,  
That His love is ever reaching  
To the lost of every nation—  
They shall hear!

Hark, the heavenly bells are ringing,  
And the angel voices singing,  
Onward, laborer, be not weary,  
He is near!

—Mary E. Baker, Calleria, Peru

☆ ☆ ☆

operation of convenience. A report of the assembly speaks principally of the fine spirit of Christian fellowship prevailing, and says that one of the most valuable results was the increase of "confidence in one another as earnest servants of our one Lord."

**BELGIAN CONGO:** The Africa Inland Mission reports that a new school is to be started in the northeast Congo in the near future. It is to be known as the *Ecole de Moniteurs* and will be a Christian Bible and teacher training school to prepare evangelistic teachers. When they graduate from this school, the teachers will be fully qualified by government standards to teach in the more advanced second-degree schools in the Congo.

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the school begins its ministry, it will enable many of Congo's children in the northeastern area to receive sound Christian training in the Bible at the same time they are being instructed in secular learning according to approved standards. The new school is to be located at Aungba, with Mr. and Mrs. Glenn Erickson in charge. It is expected that students will come from most of the Protestant missions in this northeastern region.

## Christmas with Christians Around the World

[Continued from page 233]

go to our children and grandchildren, where we will have our Christmas celebration together as a family circle. The Christmas tree will be lighted, the Christmas story of Luke 2 will be read, and we shall sing the fine old German Christmas songs. Next the donation begins, where everybody tries to make fine little personal presents to the other. Then we sit together around the table for the Christmas meal. It is always especially fine to celebrate Christmas with the brightening eyes of the children.

On Christmas morning, we go in the early morning to the chapel, where we have a divine service at 7:30 with the light of the Christmas candles and the Christmas tree. Afterward we pay visits to our friends and relations. We try to give much joy to everybody, and joy returns to our own hearts.

## Indo-China

### Mrs. R. M. Jackson, Missionary Christian and Missionary Alliance Hanoi, Viet-Nam Republic

☆ To the twenty million heathen of this dark land, Christmas will be the same as any other day. They will go on with their buying and selling, their cursing, lying, deceiving, drinking, smoking and gambling, just as if Christ had never been born—perhaps because someone has refused to obey God's call to go into all the world and preach the gospel to every creature.

But dotted over this land are many little lighthouses where small groups will gather to celebrate the birth of Him who has shined into their hearts. To them, Christmas does mean something; not because Jesus was born in Bethlehem only, but because He has been born anew in their hearts.

According to their numbers and abilities, these Christians will be busy for weeks, preparing programs and decorating their little chapels. They will buy colored paper, from which they will fashion chains, stars and other decorations, and will plant leaves and vines to cover pillars, form arches and add a festive touch in other ways. If there is an electrician in the congregation, he will provide extra lights for interior and exterior of the chapel.

Missionaries, local pastors and others will train the children and young people to sing various numbers, often in four parts; poems and portions of Scripture will be memorized. Usually some simple gift is given to the children, also a bag

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Young women of Viet-Nam participate in a Christmas program

of candy, an orange and other such items. Tea and native cakes will be provided after the service.

Probably we will accept the pleading invitation of the native pastor in Nam-Dinh to spend Christmas there. Ever since we had to be evacuated from there as a precautionary measure a year ago, they have all longed for our return. At that time, I with other white women and children were sent to places considered safer while my husband was asked to remain here in Hanoi as long as possible. We are happy that we can anticipate being together this Christmas.

At Nam-Dinh my husband will probably preach the Christmas message. We will live in a tiny room at the back of the church with no furniture except a board bed. We will eat native food with the preacher and his family of four.

To most people, Christmas means extra food. We are not much interested in that phase, but I know that the thousands of young men on our fighting fronts\* here are. We hope that their loved ones in France, Germany, Turkey, Morocco, French West Africa, and other places will be able to send them something. Many are falling on the battle fields nearby even as I write, and many more will never have another Christmas on earth, for at this moment we are in the midst of another big attack.

\*Scene of bitter civil strife since World War II between proponents of the Viet-Nam Republic, Communists and French forces.

Almost daily we hear the booming of big guns and the sickening tac-tac of machine guns. Overhead the skies are filled with bombers and other military planes. This is life in Viet-Nam as it has been during these past six years of civil war. So far as we know, we here in the city are in no immediate danger. How we all pray for a speedy end to this awful carnage. God grant there may be peace before Christmas 1952. In the meantime we are happy to be here in God's appointed place, trying to help some Viet-Nameese understand Christmas a little better.

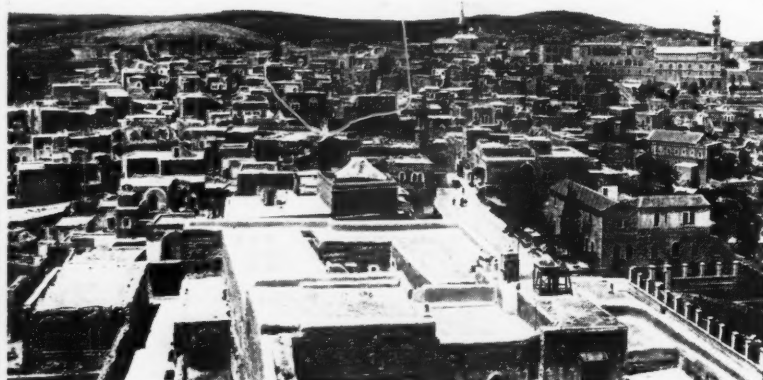
*Bethlehem*

**Dr. T. A. Lambie, Director  
Berachah Tuberculosis Sanatorium  
Independent Presbyterian Board  
Hashemite Kingdom of the Jordan**

☆ Christmas eve in Bethlehem is surely a theme that deserves a better pen than mine. Bethlehem is our town. It is our town as it is the town of all Christians all around the world, but few of you know it as intimately as we who live here. In fact, our post office address is number one, Bethlehem, Jordan, but on Christmas eve we all claim Bethlehem and our minds travel to this historic spot. Perhaps there is a bit of moisture in our eyes as we think of Him for whom there was "no room in the inn."

We will not be in any of the old and elaborate ritualistic churches in Bethle-

"Bethlehem is the town of all Christians all around the world."



hem on Christmas eve. We have no church of our own, but meet in the Blind School, a little company of seventy-five or a hundred believers, and we will meet, the Lord willing, in those same Shepherds' Fields to praise and adore Him. It will be the dark of the moon, but the lights of Bethlehem town will shine out bravely like stars above us to the west, and probably we will have a fire of dead olive wood branches, for it will be cold. The blind girls will sing, "Silent Night! Holy Night!" and we will all join in singing, "Away in a manger, no crib for His bed, the little Lord Jesus lay down His sweet head."

There will probably be some shepherds, too, for there are still many shepherds about. And there will be the children of the Blind School and quite a number of converts of our mission, new-born babes in Christ, as well as more mature Christians. There will be workers from the sanatorium we are building ten miles south of Bethlehem, and guests from various parts of the world. There will also be refugees, some of whom will not have Christmas dinner, except perhaps a little bread, an onion and olive oil, and some may not have even that, for conditions here are certainly deplorable in this year of our Lord 1951. All will unite in praising that heavenly Child, the Son of God.

The old, old story will be read. A few words will be spoken to those assembled on those Shepherds' Fields concerning that Light, that Star, that Dayspring from on high, that Emmanuel, that little Child, our Lord Jesus Christ. A hymn will be sung, a prayer will be prayed, and perhaps some new determinations will

☆☆☆

## Christmas Love

SARAH C. PEET

"With Christmas love," a friend thus wrote,

Meaning her love to me.  
But no, I cried with heart alert,  
Can Christmas love this be?  
The love that gave and came to save—  
Wrought out on Calvary  
Almost two thousand years ago—  
Is Christmas love to me.

Ah, Christmas love doth lift our heads  
And cleave the skies; 'tis He,  
The well-beloved—God's dear Son,  
Who suffered agony.  
Amidst the blackness of the night,  
O God, grant men to see  
The wonder of Thy matchless Gift.  
'Tis Christmas love to me!

☆☆☆

be made to serve Him more faithfully in the year to come; and then home to bed.

So will we spend Christmas, and we only wish that you could be here with us that night. You will be in spirit and you will pray for these thousands, these hundreds of thousands, who are in want and despair; and for us as we seek to minister to their bodies and to their souls, and that that blessed gospel light may shine into their hearts and that they might turn to Him.

And so God bless you this Christmas.

## A GRIM CHRISTMAS FACES HEBREW CHRISTIANS IN EUROPE AND PALESTINE



Rev. Jacob Peltz

Life for Hebrew Christians in Europe and in the Holy Land is very grim. One of these Hebrew Christians, living behind the iron curtain, wrote: "Life is very hard here. After the tortures I suffered in the Nazi camps, my heart has been injured. I earn monthly only 600 florins, equal to \$6.00. Food is hard to obtain and prices are exorbitant. My wife and child are ill from starvation diet."

Another writes: "We have no greater joy than when we receive your glorious food cartons. We would have starved long ago had we not received packages from you in America."

From Palestine where there is an appalling food shortage an earnest Hebrew Christian writes: "We have three children. It is often impossible to prepare a decent meal, as victuals are very scarce. Though for us, Hebrew Christians, life is doubly hard in the Holy Land, yet we have firm faith in our Lord Jesus Christ. We are so thankful for all your prayerful interest in our struggle to be true to Christ."

For these needy Hebrew Christians in Europe and in the Holy Land, and especially on behalf of orphan children and the aged, we implore Christians to remember these unfortunate ones during this Christmas season. Remember the words of our Lord: "Unto the least . . . my brethren."

An up-to-date News Letter of our work in Europe and Israel will be gladly sent on request. Address communications to:

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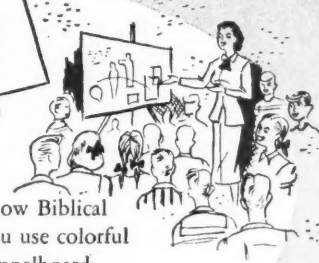
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# NEWS REPORT

*worldwide news  
for and about  
christians*

**W**ILL the storm of protest over nomination of a full ambassador to the Vatican abate, or will it grow in fury?

## Protesting Protestants

There are signs that opposition may be more deep-seated and far-reaching than the President may have realized. Protest demonstrations, petitions, telegrams and statements to the press have helped to make it clear that, though divided in some matters, Protestants are agreed in vigorously opposing establishment of U. S. diplomatic relations with the Roman Catholic Church.

Though Congress has now gone home, the President intends no recess appointment of General Clark. That fact, coupled with congressional absence, means no formal action will be forthcoming until January when Congress reconvenes. Then heavy debate is forecast.

Various Protestant groups already have filed notice with the Senate foreign relations committee that they want to be heard in strong opposition. As the lawmakers packed their brief cases in the rush to adjourn and return to their home constituencies, most of them indicated they would prefer to leave the fighting to such groups.

Some of the protests that welled up in the aftermath of the surprise announcement came from the pulpits. President Truman's own pastor, Dr. Edward H. Pruden, of the Washington, D.C., First Baptist Church, was among the first to speak, reading into his sermon a 500-word statement that he had done "all that was possible for anyone to do" to head off the appointment.

## Regret and Opposition

The American Council of Christian Churches in a telegram to the President expressed "deep regret and vigorous protest," branding the act a "violation of assurances." At the same time the National Association of Evangelicals, through its secretary of Affairs, Dr. Clyde W. Taylor, told the press that the NAE "strongly opposes any appointment of an ambassador or envoy to the Vatican," adding that his organization regards the nomination as a tragedy which will precipitate religious controversy. NAE called upon affiliate and other like-minded churches to hold mass gatherings on their church steps on Reformation Sunday for the signing of protest petitions.

At this writing, Mr. Truman has not withdrawn his appointment nor retracted

his assertion that the action serves the purposes of humanitarianism and diplomacy and that it will help co-ordinate a common fight against Communism.

The President was on less controversial grounds in a message which he prepared and which was read before the inaugurating session of United Churchmen in Cincinnati in October. He called on the assembled lay churchmen, who represented more than a score of major denominations, to "turn the hearts and souls of men from rancor and hatred to love and the spirit of true brotherhood."

## Sightless Pastor

That, and other aspects of gospel ministry face John Urich, new pastor of the Grace and St. Paul's Lutheran Church in New York City. Mr. Urich, who is blind, was installed in his new pastorate recently after the congregation unanimously called him as its permanent leader. It is believed that the Kansas-born clergyman is the only sightless minister in New York and one of the few in the United States. He and his wife, who is also blind, are now working "hard and rapidly" to improve their parish.

## Chaplain Shortage

Men of God are also needed in the armed services. At the recent First Army Supervisory Chaplain Conference at Governors' Island, N.Y., the need for recruiting Army chaplains of all faiths was emphasized. A group of fifty chaplains will recruit clergymen for the First Army. They were told by Chaplain E. O. Midboe that there were now seventy-five vacant chaplains' posts in the First Army and that next year there will be sixty-seven vacancies to be filled.

Chaplains under forty are needed in Korea. That's the opinion of four Army chaplains who are back home after serving in the Korean theater. They told the chaplains' conference that the rugged demands of ministering to battle troops were better met by men between thirty and thirty-five.

## Unseen Bulwark

The commander of those Korean troops, as well as the commander of the entire Far East, Gen. Matthew Ridgway,

had a message for the meeting of United Church Men in Cincinnati. He cabled a message recently stating that without "a bulwark of spiritual values" even the most scientifically equipped armies are doomed to failure. General Ridgway also expressed gratitude on behalf of himself and his men for every meeting in church, home or synagogue that "raises prayer to God in our behalf."

## Formosa Gets Scriptures

Other word from the Far East comes from Chaplain Ivan L. Bennett of the United Nations command. He has notified the American Bible Society that requests for Scriptures have been filled after twenty thousand copies of Japanese Scriptures were sent to Mr. and Mrs. James Dickson in Formosa, where they are missionaries. A hundred thousand copies of the New Testament in Chinese have been delivered to those conducting the evangelistic campaign in the Army and among the civilians on Formosa's east coast.

## The Power of Worldliness

These reports from overseas came as other problems cropped up closer home. In Chicago, a national Methodist conference on family life convened recently and attempted an evaluation of the forces affecting the American home today. More than 3,000 persons, many of them young couples, attended. The opening address was made by Bishop Hazen G. Werner, of the Ohio District, who commented that secularism or worldliness was destroying the world. He pointed out that eight million children moved from home to home last year.

## Going Up!

Coinciding with Bishop Werner's warnings against secularism and worldliness was a recent report from the F.B.I. It pointed out that crime in America for the first half of this year increased 5.1 per cent in the cities and 4 per cent in rural areas over the same period a year ago. The report also revealed that arrests of minor girls for "offenses against common decency" rose 12.6 per cent in the first half of this year as compared to last.

Principals in the special service at West Point during which 660 fourth classmen at the U. S. Military Academy were presented specially bound copies of the Bible. Left to right, Col. George R. Stephens; Col. Frank E. Pulley, post chaplain who conducted the service; Henry G. Perry, executive secretary of the American Tract Society, which made the presentation; Dr. Frank E. Gaebelien, who preached the morning sermon, and Col. J. K. Waters. This was the eighty-second annual presentation made by the American Tract Society.



## The Greater Dangers

The decline of morality is not merely a matter of statistics. This was pointed up in a speech by Dr. Robert C. Clothier, president of Rutgers University. He told fall graduates that moral decline among persons in high office and popular complacency toward it are more to be feared by Americans than any enemy from without.

Meanwhile, the Senate labor committee in Washington, before Congress adjourned, approved a resolution that provides for a two-year study of moral standards in government. The study will be conducted by a fifteen-member commission.

## Highway Missionaries

Back home a new organization plans systematic use of highway signs to spread the gospel message. According to these plans, Highway Evangelistic Crusade of Chattanooga, Tenn., will place signs carrying short Scripture portions along the main highways of America. "There are millions in the United States that we can never reach in the churches because they will not come," a Crusade spokesman points out. "But in spite of themselves they will read highway signs, and we are trusting God to use this method to reach millions with the gospel."

## Radio Revival Milestone

Meanwhile Bible-believing Christians in the Southwest have taken note of another milestone—the twenty-fourth anniversary of Radio Revival, a growing radio work founded and carried on by Dr. W. E. Hawkins.

The occasion was marked by a dinner at Dallas, Tex., attended by two hundred men and women, including more than a score of representatives from home and foreign missions fellowships. "The Radio Revival is a voice of faith and fellowship," Dr. Hawkins declared, referring to Young Life Campaign, Child Evangelism Fellowship, Youth for Christ, Victory Centers and leading faith missions which have been featured over the broadcast during its twenty-four year history.

Radio Revival's daily broadcasts from KRLD, Dallas, began on the first Sunday of November, 1927, and have continued there ever since. The programs now are also on FM and TV stations operated by KRLD. Other stations have carried the broadcast in recent years.

## Defense in the Home

The director of the F.B.I., J. Edgar Hoover, has recognized the contribution of the Christian Home League's fight for higher moral standards, particularly through its efforts to re-establish the family altar in America's homes. In a letter to the League, Mr. Hoover said the organization's work "is certainly in the American tradition and necessary for the preservation of our land against the forces of evil which are seeking its destruction."

## Circuit Riders

Meeting in Chicago recently, laymen of the Methodist Church formed an organization called the Circuit Riders. They'll carry out a campaign against what they termed "Socialism and Communism and all anti-American teaching in the Methodist Church." Singled out particularly was the forty-three-year-old Methodist Federation for Social Action, called "leftist," not subversive, by House committee on un-American activities.

## Flying Classroom

In the world of religious education, the Winona Lake (Ind.) School of Theology has announced a unique experiment, a "flying seminar." A Pan-American DC-4, carrying fifty-one students and auditors and four lecturing professors, next year will be the scene of courses while en route to London, European centers, Greece, Lebanon, Syria, Palestine and Egypt. The plans now call for special study of Palestine and major emphasis will be placed on the Near East. The trip is expected to last five weeks, starting July 25.

## A Penny Plus

Lack of interest in getting out the gospel message, on the other hand, is indicated for the U.S. as a whole by statistics supplied by the Golden Rule Foundation in New York. According to a report, "How We Spent Our Money in 1950," only a cent and one mill out of every American dollar went to "church and charity." This is a half-cent less than was spent for these purposes in 1949, the Foundation states.

## 74 Years' Service

Now on its seventy-fourth year is the International Union of Gospel Missions, which recently celebrated another anniversary. Meeting with Francis V. Crumley, superintendent of the Sunday Breakfast Association of Philadelphia, Pa., the organization's executive committee also outlined plans for the second annual mission workers' training conference, to be held at Winona Lake, Ind., July 22-27, 1952. Plans were also begun for the thirtieth annual convention of the organization in Trenton, N.J., May 17-21.

## Conferences for Catholics

Conferences make headlines this month in the Roman Catholic world. In Rome, representatives of lay Catholic associations from various nations gathered in an attempt to co-ordinate their efforts to cope with Communism and other forces called "hostile" to their church. Meanwhile a new Catholic youth organization, the National Council of Catholic Youth, held a four-day session at Cincinnati, Ohio. It will serve as a federating agency for all approved Catholic youth groups in the United States.

Other Catholic news comes from Vatican City, where it has been announced the Italian government has given Vatican authorities extraterritorial rights over 1,335 acres on the outskirts of Rome. The acreage will be used for the erection of powerful radio stations, to cost about \$6,000,000. They'll carry Vatican broadcasts in twenty-three languages to all corners of the earth.

## Testaments to Israel

To one corner of this earth, the new nation of Israel, Million Testaments Campaigns, Inc., is sending New Testaments in the Jewish language. "The doors in Israel are wide open for giving God's Word to the returning Jews . . . day by day pouring into their ancient homeland from all parts of the world," asserts the organization. A third edition of 50,000 New Testaments in modern Greek has also been sent to Greece, bringing the total of New Testaments sent to that country to 150,000.

## From Here and There

► In Dayton, Tenn., the new library of the William Jennings Bryan University will be named after the noted Bible teacher, Dr. H. A. Ironside, who was for many years a member of the university's board of trustees. The library is expected to be finished by late summer in 1952.

► The Bible Institute of Los Angeles is now offering a course of study leading to a bachelor of arts degree. It also provides for an elementary teacher's credential.

► One dollar Bible correspondence courses are being launched as a new venture by the Chicago branch of Emmaus Bible School.

► An unusual ring owned by Max Hartmann of Chicago has been the center of recent interest. Covered with religious symbols and bearing the engraved inscription, "Martino Luther-Katherine V. Bora," the ring is believed by some to be the one used by Martin Luther to seal his marriage vows to Catherine von Bora 422 years ago.

► An important addition to many religious libraries will be the new Spanish edition of *The Braille Evangel*, publication for the blind. The new volume will be a quarterly magazine entitled, *Las Buenas Nuevas en Braille*, and will consist of a digest of selected readings from Christian Spanish periodicals.

► For Spanish-speaking Quito, Ecuador, Calvary Baptist Church in New York City has begun a new series of transcribed broadcasts of its Sunday morning services. For more than twenty-eight years, the morning and evening services of the church in New York have been broadcast over the Eastern seaboard.

► One cause receiving attention recently is that continuing effort of the American Leprosy Missions, Inc., to provide new techniques and methods for even better facilities and treatment for the sufferers of the disease. At the mission's forty-fourth annual convention in Los Angeles last month, reports were made by missionaries from various denominations on the rapid growth of leprosy colonies throughout the world.

► The Charleston Association, oldest of the Southern Baptist Associations, recently celebrated its two hundredth birthday. It was founded in Charleston, S.C., in October, 1751.

► Plans are in the making at Philadelphia Bible Institute for the renovation and equipping of the school's newly purchased building. The eight-and-a-half story building contains classrooms, an auditorium, bookstore, cafeteria, recreational rooms, offices, dormitories for men and women students, and a library.



Dr. Hawkins



## ANSWERING YOUR

# Questions

NATHAN J. STONE

### THE BIBLE AND DREAMS

Can you explain Ecclesiastes 5:3: "For a dream cometh through the multitude of business"; also the reference to dreams in verse 7, though one meaning of the latter appears quite obvious? —M.G., Eau Claire, Wis.

Ecclesiastes simply states a well-known fact that dreams often come through stress and occupation of the mind with certain or many matters. If the dreams are related at all, they are often grossly distorted, and apparently at times are even totally unrelated, in which case it is only the *occupation* of the mind which continues subconsciously and not the particular concerns.

But the parallelism in the second clause of verse 3, "and a fool's voice is known by multitude of words," indicates that dreams are unreliable and devoid of significance. As a rule they do not mean anything.

Verse 7 is difficult to translate properly, but the meaning is clear that as in a multitude of words, so also in a multitude of dreams there is vanity. The exhortation at the end of this verse, "but fear thou God," contrasts the multitude of words and dreams as characteristic of heathen superstition and religion as over against the true worship of God.

God used dreams in ancient times as a medium of communication of His will and purposes, and could, of course, do so now if it pleased Him; but that is rarely likely when we have the full Word of God and the Holy Spirit as all the revelation we need.

### JESUS AND THE PHARISEES

Who are the just persons mentioned in Luke 15:7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance"? Are they believers? —J.R., Chicago, Ill.

"Just persons" is probably a reference to the Pharisees. Not that the Lord considered them just, but for the sake of the parable or argument, He takes them at their own estimate of themselves to teach that there is more joy over sinners who repent, those on whom they looked with disdain and contempt, than over those, like themselves, who *thought*

that they needed no repentance. This is brought out clearly in Matthew 9:10-13 where again, taking them at their own estimate of themselves, He calls them righteous. They had complained that He sat down and ate with publicans and sinners, which would be a defilement to them, to which the Lord replied, "They that be whole need not a physician, but they that are sick."

His real estimate of them, however, is found in a verse like Luke 16:15: "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." The strict observance of a multitude of laws and regulations (far beyond what the law required) made them feel they were justified, righteous before God and without need of repentance; but they were proud, pulseless, perfunctory, without compassion and mercy (Matt. 9:13). It never entered their minds to think of themselves as sinners (Luke 18:10-14). Heaven could not have joy over such persons "just" in their own estimation, but only over humble, contrite hearts confessing their need and sin and turning to God in repentance.

### SERMON ON THE MOUNT

How can we account for the variance of the Lord's words in the Gospels? For example, in Matthew 5:3 He says, "Blessed are the poor in spirit," while in Luke 6:20, on the same occasion, the words recorded are simply, "Blessed be the poor." —H.S., Knoxville, Tenn.

Some commentators think that the accounts of Matthew and Luke represent two different discourses uttered at different times and places, since the account in Matthew is so very much fuller and different in emphasis than that in Luke, while Luke records some thoughts which Matthews Gospel does not contain. Though this is conceivable, the great majority of commentators believe it to be the same discourse modified in Luke under the guidance of the Holy Spirit to better suit His purpose as governed by those to whom he was writing—in general, the Gentiles, the people of Rome, Greece and others. Thus the Gospel writers frequently recorded the same incident with striking variations, and such a startling miracle as the raising of Lazarus was not even mentioned by three of them.

The difference between Matthew and

Luke probably lies in adaptation to the readers. The Israelite would better understand and appreciate the conception of the "poor in spirit" than would the Roman or Greek, to whom such an idea in general would be utterly foreign.

If then by "the poor" rather than the "poor in spirit" of Matthew, Luke emphasizes chiefly external poverty, it is because it constitutes less of a barrier to entrance into the kingdom than being rich. The materially poor are much more likely to be poor in spirit than the rich. This can be judged by the woe which Luke's Gospel pronounces upon the rich (v. 24) and on those things that accompany riches: fullness, pleasures, praise of men (vv. 25, 26). Luke indeed records much of what the Lord said about riches (16:19-31; 18:25) and its perils. Riches and the pursuit of riches have a dangerous tendency to choke the soul.

There is, therefore, not so great variation as may appear on the surface, and nothing which cannot be explained by the purpose of the writers.

### "MANY" RAISED

Does Daniel 12:2 refer to our physical bodies? Why is the term "many" used in this verse: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"? Are not both the believing and unbelieving raised up and should not that include "all" rather than "many"? —N.S., Little Rock, Ark.

Some express the view that this passage has nothing to do with a physical or individual resurrection, but that since resurrection is used as a figure of a national restoration of Israel (Ezek. 37:12), a resurrection from its grave among the nations, it refers only to Israel in this sense.

But since Old Testament prophecy frequently presents coming events in their broad sweep and without distinguishing various aspects and details, as in the first and second comings of the Messiah and Redeemer, there may be more than the reference to a restoration of a national Israel.

The name Michael, the archangel, suggests the sounding of the trumpet and the rapture of the Church, for even after the rapture of the Church those are apparently also caught up who refuse to worship the beast, forfeiting their lives. These too will apparently live and reign a thousand years with Christ (Rev. 20:4). It is true that the wicked dead are also referred to in Daniel 12:2 as raised, a raising which does not occur until long after the raising of the righteous, but the prophet does not distinguish time aspects, as is frequently the case.

If such a resurrection is referred to here (and the expressions "everlasting life" and "everlasting contempt," or abhorrence, certainly suggest this), then, of course, the reference is to those "glorious" or spiritual bodies into which these present bodies of our humiliation will be transformed (Phil. 3:21). But the prophet no doubt refers primarily to members of the nation Israel.

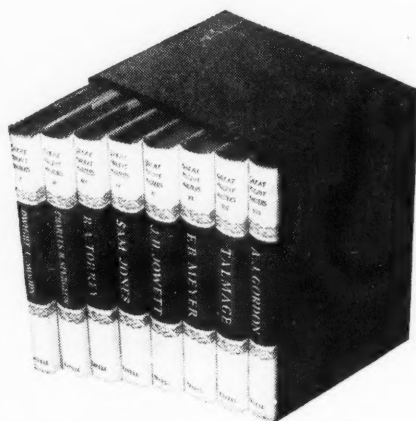
As for the word "many," which seems perplexing here, since both righteous and unrighteous are raised, some make it equivalent to all. A somewhat more satis-

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factory explanation, although similar, distinguishes the many of those that sleep from those who are alive.

### THE LITTLE ONES

Does Matthew 18:6 refer to a small child or a babe in Christ? Is Matthew 18:8 to be taken literally? Please explain Matthew 18:13, 14 concerning the ninety-nine and the one sheep gone astray.—*Mrs. A.J.B., Tulsa, Okla.*

The immediate and primary reference is to an actual child. The entire passage makes it clear that actual children are referred to, particularly in the words of the Lord, "Take heed that ye despise not one of these little ones," whose angels behold the face of the Father (v. 10). Their faith is so simple and beautiful and full that it is a terrible responsibility and guilt to divert it and destroy it. But the Lord is also using children here as a lesson to His disciples in true humility.

What little children are naturally, one must become to enter the kingdom. Genuine conversion is characterized by childlike faith and humility. No doubt verse 10 has an application to true believers. Awful indeed will be the guilt and punishment of those who put stumbling blocks in the way of both those who are little children in body and those who are little children in faith, or in the way of men's souls (v. 6).

Matthew 18:8 must be taken in a figurative sense since the lesson here concerns the reality of future punishment after death. But it has a basis of reality in the physical. Just as in certain circumstances a finger or a limb bitten by a snake must be resolutely cut off if one is to live, so some sin or offense, if not resolutely discarded, may prevent one from entering into the kingdom, and so doom one to "everlasting fire."

The illustration of the shepherd who leaves the ninety-nine to go after one that is lost does not need to be pressed in its details for special meanings. It is the lesson of the deep concern and compassion of God over one human being who goes astray and is lost, and the great sacrificial, redeeming love of God in Christ, the Shepherd, which goes in search of and seeks to rescue the lost.

There are those who think that the ninety-nine whom the Shepherd leaves on the mountains to go after the one lost, represent the hosts of unfallen angels or other beings in the supernatural realm. The ninety and nine in the parallel passage in Luke 15 (called "just persons" in v. 7) are self-righteous Pharisees who felt no spiritual need outside of themselves, in contrast to the poor publican and sinner who felt such a need and realized he was lost. But the lesson remains of the Shepherd's deep compassion and sacrificial love.



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## Golden Nuggets

for Bible Students

By KENNETH WUEST

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### A COMPLETE ABLUTION

THERE are two Greek words used in John 13:5-10 which are both translated "wash": *νίπτω (niptō)*, which means "to wash part of the body," as the hands or feet, and *λουώ (louō)*, which means "to perform a complete ablution." The first is used in verses 5-9. *Louō* is translated by the words "is washed" in verse 10, and *niptō* is used when the words "to wash" appear in the same verse. The verb *louō* is in the perfect tense, speaking of a past completed action having present results. The expanded translation reads: "He who has been bathed completely, is as a present result in a perfectly cleansed condition, and does not have need except to wash his feet."

The oriental imagery back of this declaration is as follows: The Oriental would go to the Roman public baths and bathe completely, then he would walk home through the dusty streets. By the time he reached his home, his feet would be covered with dust. But instead of going back to the baths to cleanse his feet, he would have his slave perform that task for him.

The believing sinner has been bathed completely at Calvary in the fountain filled with blood drawn from Immanuel's veins. He is perfectly and permanently righteous in his standing in grace before the law of God. Like the Roman who stayed bathed until he reached home, so the believer stays righteous until he reaches heaven. But just as the Roman's feet became defiled on the way home and needed to be washed, so at times sin enters the experience of a saint, and he needs to have his feet washed. Feet speak of our walk. I John 1:9 is the proper procedure here. Confession of sin brings cleansing.

The word "confession" is *ὁμολογέω (homologeō)*, literally "to say the same thing" as another, thus "to agree with, to assent." Confession of sin on the part of the saint means to say the same thing about that sin that God does, thus, to agree with God about all of the things involved in that act of sin. God says, "That thing in your life is sin." The saint agrees. God says, "You should have a change of mind about that sin, put it out of your life, and then be done with it." The believer agrees, and follows up this agreement on his part with appropriate actions.

Thus, we have the distinction between the Christian's standing and state. His standing is established once and for all at the cross. His state fluctuates from time to time. No properly instructed saint wants to sin. When sin enters, it does not affect his standing, but his fellowship with God. Known and cherished sin breaks that fellowship. Confession restores it.

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December 23

## The Promise Fulfilled in Christ (Christmas)

Luke 1:46-55; 2:1-7

**MEMORY SELECTION:** *His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end.*—Isaiah 9:6, 7, A.S.V.

In this lesson we depart from the series on the beginnings of the Hebrew nation and turn to a Christmas lesson which has to do, of course, with the first advent of our Lord. We are particularly concerned with the song that Mary sang, commonly known by the first word of its Latin form, "Magnificat," and with the historical record of the birth of our Lord as given in the opening verses of Luke's gospel.

### I. Mary's Praise for Her Blessings (Luke 1:46-49)

The song of Mary may be divided into two parts, which we shall consider under this heading and the next.

The first four verses of her song have to do with Mary's praise to the Lord for her own blessings. She speaks particularly of her blessing of salvation from the Lord (v. 47) and of the Lord's great grace in giving her such a position of honor and privilege, in that she was to be the mother of the Messiah (vv. 48, 49).

It is not difficult to detect in this song Mary's worshipful attitude. Notice particularly, not only in the section before us, but in the entire Magnificat, that the Lord is adored. He is spoken of as the holy One (v. 49), the merciful One (v. 50), the Saviour (v. 47), and the Judge (vv. 54, 55).

Here undoubtedly was a woman whose spirit had been so touched of God that she was at one with the Lord. Even so, she needed salvation, and it is not an insignificant fact that she speaks of God as her Saviour. So far removed did she believe herself to be from the place of sinlessness some have claimed for her, that she specifically uses the expression, "my Saviour." Her humility was great because she recognized the greatness of God. Her lowly position was genuine because she recognized her sinfulness in the presence of the holy Lord. Her adoration and gratitude were great because she understood something of the tremendous mercy and loving-kindness of the Lord in permitting her to be the mother of the Messiah. So far as human standards are concerned, Mary was undoubtedly a very wonderful woman, we are persuaded to believe perhaps the very best woman on the face of the earth. But even so, she needed a Saviour and she recognized that need and claimed Jehovah as that Saviour.

### II. Mary's Praise for Her People's Blessings (Luke 1:50-55)

You will notice verse 50 begins with the conjunction "and," marking the transition from the section concerning her personal blessings to the section dealing with the blessings upon Israel as a people. He has been merciful, He has manifested

December 16

## Into a New Land with God

Joshua 1:1-7; 6:1-5, 20

**MEMORY SELECTION:** *As I was with Moses, so I will be with thee.*—Joshua 1:5, A.S.V.

In his lifetime, both orally and by ceremony, Moses had indicated that Joshua would be his successor. It is specifically related in Deuteronomy 31:23 that he gave Joshua a charge: "Thou shalt bring the children of Israel into the land which I swear unto them." There evidently was also a ceremony involved, perhaps at a later time, for the record says: "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as Jehovah commanded Moses" (Deut. 34:9).

Thus there was absolutely no question as to God's mind regarding Moses' successor. It seems a wise procedure, when the will of God permits, that the successor's identity be known before a man of God leaves the earthly scene. It was no mean feat to be called upon to lead Israel after so notable a person as Moses had led them. Even with his strong leadership the people were at times difficult to handle, so it was all to the good that Joshua's divine appointment was made known through Moses.

### I. God's Charge to Joshua (Josh. 1:1-7)

1. Instructions to Joshua to enter the land (vv. 1, 2)

The first words of God to Joshua were, "Moses my servant is dead." Such an expression might well remind Joshua of his own inability, and of the tremendous loss which he and the people had sustained in the homegoing of Moses. But whatever fear there might have been in Joshua's heart with regard to following such a notable servant of the Lord, it should have at once been dispelled when the Lord continued, "Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them."

God's instruction then was that Joshua should carry forward the work begun by Moses, and that it would be Joshua's supreme and wonderful privilege to take the people into the very land of promise.

2. The promised victory (vv. 3-6)

God gave His word that He would give Joshua whatever land his sole would tread. The geographical limits are particularly specified. God was promising Israel all the land from the wilderness in which they were then located, to the great mountains to the north, the Lebanon and Anti-Lebanon ranges jutting down from Syria. The east and west limitations are indicated as the Euphrates on the east and the Mediterranean Sea

("the great sea toward the going down of the sun") on the west. Though the land was then in the hands of the enemies of God, He definitely promised it to Israel (note carefully vv. 3, 5 and 6).

The specific promise was that no man would be able to stand against Joshua, and as the Lord had been with Moses, so He would be with Joshua.

3. Condition for entering (v. 7)

The condition of God's granting this blessing seems definitely inferred in verse 7, where God's emphasis is that Joshua should "observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest." So long as Israel was obedient, and sin was not left unjudged, God was in the midst of His people as the mighty victor who led them from triumph to triumph.

### II. God's Plan for Jericho (Josh. 6:1-5)

The first of the cities to be encountered in fulfilling God's plan to take the promised land was Jericho. The scripture indicates that its gates were absolutely closed so that no one could go in or out. But once again the Lord reiterated that He had given this land to Joshua (v. 2).

The strategy for taking the city was strange indeed. God instructed that Israel should encompass the city once a day for six days, and on the seventh day go about it seven times. They were to make no noise, but were to follow the priests and the ark about the city. Of course, there is nothing short of a miracle here. God promised that when the city had been encompassed the thirteenth time, and they blew the horn and the trumpets and shouted, the wall of the city would fall flat.

It is good to note that Joshua did not argue about this plan. He willingly followed the counsel of the Lord, even though to a general at least it may have seemed a very strange command.

### III. Joshua's Victory at Jericho (Josh. 6:20)

The Word of God gives in very simple fashion the result of Joshua's following God's plan: "The wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

There can be little question as to the spiritual significance of this story. First of all, there's the literal and historical fact that the city was actually taken precisely as it says it was. In addition, there is the spiritual fact that you and I will be conquerors for God and able to take our Jerichos, our foes, only as we follow the strategy of God. His plan for victory in the life of His child is that we yield to Him and believe that He can do the thing He promises to do. No bulwark of Satan can stand against

His power, He has helped the humble, He has fed the hungry, He has "given help to Israel His servant." Thus Mary casts a backward look over all God's dealings with His ancient people and sings of the great faithfulness of God. In a sense, here is a song which elaborates the statement of Solomon that there has not failed one word of all His good promise (I Kings 8:56).

### III. The Birth of Our Lord Jesus (Luke 2:1-7)

Mary had sung her song of praise to God for private blessings upon herself and public blessings upon Israel after she had been visited by the angel and informed that she was to become the mother of the Messiah, and in the light of that had gone to her cousin Elisabeth and received her salutation. Now the time had passed for the actual birth of the Messiah.

Luke, in careful, historical fashion, records the fact that this birth was accomplished in connection with a decree that went forth from Caesar Augustus that all the world should be enrolled. This decree had more to do with what we today would call a census than with taxation as such. So it was that a pagan Roman emperor, ruling absolutely from the throne of the capitol of his empire, fulfilled the purposes of God. For Caesar Augustus quite unknowingly issued the decree that made it necessary for Joseph and Mary to make the pilgrimage from Nazareth to Bethlehem.

Luke reminds us that this census was the first one, made when Quirinius was governor of Syria (v. 2). Secular history confirms the fact that there were two such censuses taken during the time of Caesar Augustus, and thus we are definitely given the historical evidence as to the time when the birth of the Lord Jesus occurred.

It was after the couple had arrived at Bethlehem that the time came for the birth of the Messiah. Scripture states the fact, "She brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger." What splendid simplicity is here! What straightforward, forthright words are used in this declaration of fact! The virgin mother brought forth her child.

Who can miss the poignancy in the expression which closes verse 7, "because there was no room for them in the inn." The Son of God who left His heavenly home becomes the homeless One. We know, of course, why He came. How wonderful it is that He who came, born in a stable, laid to rest in a manger, makes it possible, because He died for us and rose again, that we should have a heavenly home for eternity.

December 30

### Taking a Stand for God

Joshua 24:1-8, 14-18

MEMORY SELECTION: Choose you this day whom ye will serve.—Joshua 24:15, A.S.V.

In this lesson we return to the series on the early history of Israel. Passing over the taking of Ai (8:1-29), the occupation of Shechem (8:30-33), the battle of Beth-horon (10:10-13), the taking of Libnah, Lachish, Eglon, Hebron and

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Debir (10:29-39), and the campaign in the north in which the decisive battle was fought near Lake Merom (11:1-9), we come to the very close of the days of Joshua and to the dramatic scene at Shechem.

### I. The Fact of God's Faithfulness to His People (Josh. 24:1-8)

Once before Israel had gathered on such an occasion and "Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished" (Deut. 31:30). Now again Israel is soon to be bereft of its leader, and so prophetically Joshua gathers them together. The elders and all the people meet at Shechem, which was situated between Mount Ebal on the north and Mount Gerizim on the south.

In an eloquent manner Joshua rehearses the faithfulness of the Lord. First he reminds the people that their fathers had dwelt beyond the river Euphrates, and at that time were idolaters. There is something of divine sovereignty involved in a statement like, "I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac" (v. 3). In other words, God in sovereign grace looked down upon Abraham and call him unto Himself. As Isaiah put it, "I called him alone" (Isa. 51:2. A.S.V.).

Joshua reminds the people that the Lord had led Abraham to Canaan and that He gave Abraham Isaac, and gave Isaac Jacob and Esau. His faithfulness was further attested by sending Moses and Aaron to the people. All that God did to Egypt, all that He did for Israel in Egypt and as they left that land was proof of His providential care. At this very hour Joshua could say that the Lord had brought the people to the land of the Amorites. He had fought for them, and had given the enemy into their hand.

Here was proof beyond question that Jehovah had done all that He had promised. Despite their wavering, their questioning, their sin, God in mercy, dealing with them as with sons, had at length brought them to this good place. What one of us, looking back over his life, cannot but be sure of God's same tender care, His same generous provision, His same wonderful providence.

### II. The Promise of His People's Faithfulness to God (Josh. 24:14-18)

In view of all God's faithfulness, there could be only one response on the part of His people: that with His help they would stand true to Him. Thus Joshua turns from a recitation of God's faithfulness to a presentation of the responsibility—yes, of the privilege—of the people to serve the Lord. He sets before them the fact that they have a choice. They could fear Jehovah and serve Him in sincerity and truth, or they could turn and serve other gods, choosing "between the gods which your fathers served in Mesopotamia or the gods of the Amorites in whose land they now dwelt." Thus Jehovah is placed over against the gods their progenitors had worshiped, or the gods of the sinful people of Canaan who had filled their cup of iniquity to the brim.

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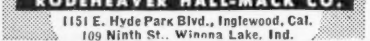
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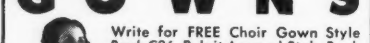
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Joshua, "But as for me and my house, we will serve Jehovah" (v. 15). Here surely the people were forced to take a stand for or against God. They of course responded, as certainly they should have responded, "Far be it from us that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and Jehovah drove out from before us all the peoples, even the Amorites that dwell in the land: therefore we also will serve Jehovah; for he is our God" (vv. 16-18).

You will notice the people had in mind three very evident proofs of the faithfulness of God to them. First, in His deliverance from Egypt; second, in His preservation during the wilderness wanderings; and third, in His delivering the peoples of Canaan into their hands.

We cannot leave this lesson without the reminder that Joshua then said to the people, "Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins" (v. 19). The choice to serve the Lord ought not to be made glibly or lightheartedly. It isn't as though it were something that we could sing about and then forget. There is a terrific responsibility involved. Despite Joshua's warnings and the fact that he placed before them the inexorable demands of a holy God, still the people insisted, and certainly rightfully so, "We will serve Jehovah" (v. 21).

What a wonderful scene it was. Here was a nation soon to lose its human leader, but it was making the choice of setting itself on the side of the Lord. Would to God our own nation in some such fashion might turn to God to whom we owe so much.

### January 6 Finding the Christ

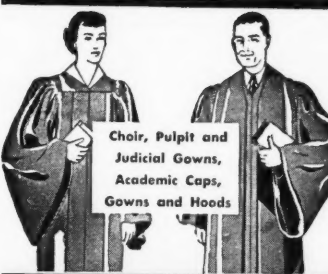
John 1:35-49

**MEMORY SELECTION:** *We have found the Messiah (which is, being interpreted, Christ).*—John 1:41, A.S.V.

This lesson begins a series during the first quarter of 1952 entitled "Early Followers of Jesus." In addition to a number of persons mentioned in the Gospels, Barnabas, Paul, Timothy and Lydia are also included.

It is indeed an interesting thing to see how the Lord has called people out of different occupations with widely differing backgrounds, and yet one thing unites them all—their common faith in the Lord Jesus Christ. For all who have an ear to hear and are willing to humble themselves before God, the Lord Jesus stands as the all-sufficient Saviour. No one is kept from Him because of occupation or social status or education. As important as some of these considerations may be in some circles, they make absolutely no difference to the Lord, because all have sinned and come short of His glory; therefore, all need His salvation; and, thank God, all may have that salvation if they will come in faith to Christ.

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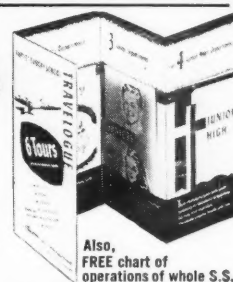
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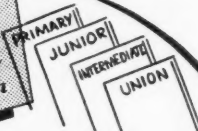
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## I. The Witness of John the Baptist (John 1:35-39)

The Lord Jesus had already been to John, who had baptized and recognized Him as the Messiah as the Holy Spirit in the form of a dove came and abode upon Him (vv. 29-34). Now, as He returns, John speaks to two of his disciples, uttering again the wonderful words, "Behold, the Lamb of God!" (v. 36).

Here was God's Lamb, the Lamb appointed specifically for sacrifice. Thus does John the Baptist at the very outset speak of the redemption which the Lord Jesus came to make possible.

The record tells us that two of John's disciples followed the Lord (v. 37). Without any jealousy or rancor of spirit, John sees the two men leave him to follow Christ. One of these men was Andrew, the other unquestionably was John.

How wonderful it is that John the Baptist could so unselfishly present the cause of God, that when the Lord came his disciples would have eyes for no other man than the Christ. It also is a splendid commentary on the life and witness of John the Baptist that these two men were so steadfast and faithful. True, they had much to learn, but they took the first step and they took it immediately and with evident joy of heart.

## II. The Witness of Andrew (John 1:40-42)

That these two disciples who heard John speak and followed the Lord Jesus had joy of heart is attested by the fact that Andrew immediately became concerned that his brother Simon Peter would find the Lord too. So he sought him out and found him. It may be that the search took longer than the patience of some of us would have allowed, but persistently Andrew kept hunting until he found Simon.

There is something very refreshing and challenging in the expression, "He findeth first his own brother Simon" (v. 41). Andrew's testimony is, "We have found the Messiah (which is, being interpreted, Christ)." How beautifully simple the language is, and how wonderfully simple the experience is. "He brought him unto Jesus." To lead a soul to the Lord Jesus is truly the greatest privilege that anyone can have. Andrew was exercising his privilege as a soul-winner.

When the Lord Jesus saw Andrew's brother, He said, "Thou art Simon the son of John: thou shalt be called Cephas." The word "Cephas" is Aramaic, and means "a rock." It is the direct equivalent of the Greek word translated "Peter." Thus Simon's name was changed by the Lord, and ultimately the change became effective (cf. Matt. 16:18). Our blessed Lord as the Son of God knows the end from the beginning, and here He prophetically gives the future so far as Simon's life was concerned.

## III. The Witness of Philip (John 1:43-49)

Notice that it was the Lord Jesus Himself who called Philip. The Lord searched for him, and finding him, said, "Follow me." Philip lived in Bethsaida, in the same town as Andrew and Peter. Called of the Lord to Himself, Philip became

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concerned about others, and so he went after Nathanael.

There is something intriguing in the statement in verse 43 that the Lord found Philip, while in verse 45, in reporting the incident, Philip says that he found the Lord. Of course both things were blessedly true. Thank God, He is the seeking Saviour, and because He has sought, we find Him.

Nathanael was incredulous. "Can any good thing come out of Nazareth?" For you will remember that Philip had said that they had found the One promised, Jesus of Nazareth, the son of Joseph. We understand that the Lord Jesus was legally the son of Joseph, though not actually. The fact that Philip uses this expression should not disturb us, for the Lord Jesus undoubtedly was known as the son of Joseph, who was His foster or legal father.

Philip didn't argue with Nathanael in his unbelief, but simply said, "Come and see" (v. 46). The Lord Jesus, of course, knew all about Nathanael and as he came, spoke of him in high tribute indeed as an Israelite "in whom there is no guile." When the Lord said He had seen him under the fig tree, the place of meditation and prayer, Nathanael was convinced, and cried out, "Rabbi, thou art the Son of God; thou art King of Israel" (v. 49).

In this lesson we thus see the witness of three disciples of the Lord, and its effectiveness under the blessing of God. It is still God's purpose that we should be witnesses unto Him unto the ends of the earth.

January 13

### New Tasks for New Followers

Luke 5:1-11

**MEMORY SELECTION:** *Come ye after me, and I will make you to become fishers of men.*—Mark 1:17, A.S.V.

There seems to be little question that the incident in the Scripture for today relates the third meeting of the Lord and Peter. The first meeting was the one recorded in last week's lesson (John 1:40-42). Probably we should also make as a separate meeting the record in Matthew 4:18-22 and Mark 1:16-20. In both of these records Peter and his brother Andrew are spoken of as casting nets into the sea at the time the Lord called them. The account in Luke 5 has the boats at the shore and the disciples washing their nets. (James and John in the accounts of Matthew and Mark were washing their nets, but Peter and Andrew were actually fishing.)

It is true that the Lord called Peter and Andrew, promising to make them fishers of men and, according to the record, they did follow Him. In the lesson today, however, it would seem they were back once again fishing. This does not necessarily mean that they had given up following the Lord, but simply that there was a need for further work to be done and that the Lord came to do it.

We would like to follow, in our development of the lesson today, the outline given by Dr. W. H. Griffith Thomas many years ago.

December, 1951



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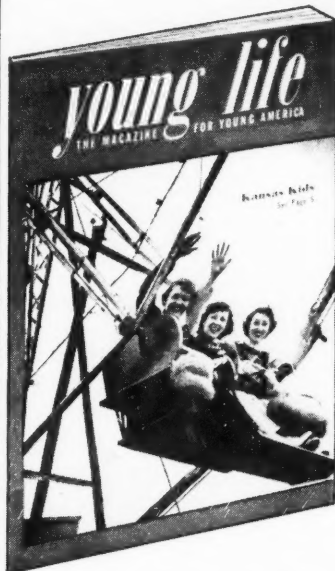
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## I. The Revelation of the Master to the Disciple

The Lord Jesus was teaching the multitude, standing by the lake as the multitude pressed upon Him. Seeing two boats by the shore, He said to the fishermen, "Put out a little from the land." One of these boats was Simon's. In obedience, the man who had been called of God obeyed, and the Lord Jesus sat down in the boat and taught the multitudes.

After He had finished, He gave the second word of instruction to Simon, "Put out into the deep and let down your nets for a draught." The result was a great multitude of fish. The Lord thus revealed Himself as the omniscient and omnipotent One. Here was One who had a right to the heart of the disciple and to the boat of the disciple. Here was One who knew where the fish were and could cause men who had fished all the night and caught nothing to catch a great multitude of fish. Here was a revelation which proved to Peter beyond any doubt that the Lord was truly the Son of God.

## II. The Revelation of the Disciple to Himself

Peter needed not only to know about the Lord, but also something about himself. And so in this story we have the revelation of his own heart. It's not a pleasant picture, but it's a very necessary one.

When the Lord asked Peter to put out into the deep, rather reluctantly the disciple obeyed. He said, "Master, we toiled all night, and took nothing: but at thy word I will let down the net." I think there is some authority for following the Authorized Version and using the singular "net" rather than the plural, though, of course, with some authority the Revised Version uses the plural throughout the story. Let us follow the Authorized Version in the matter, for I think there is a tremendously important lesson for us in it.

The Lord Jesus had used the plural and said, "Let down your nets for a draught" (v. 4). Peter rather grudgingly said, "Yes, we'll do what you ask, but we'll just let down one net" (v. 5). When he had done so and had caught this great multitude of fish, he was amazed. Falling down before the Lord he cried out, "Depart from me; for I am a sinful man, O Lord." In other words, something happened in this incident which made Peter recognize himself as a sinner before God. Undoubtedly it must have been his unwilling and partial obedience.

We need to recognize that we also, so far as a potential is concerned, have an evil heart of unbelief. We are capable of the same incredulity, the same faithlessness. We need the Lord and need Him tremendously. The record says that Peter was amazed, and all that were with him, at the draught of fish which they had taken.

But what was the response of the Lord? Is Peter's declaration, "I am a sinful man," enough to separate him from this Lord?

## III. The Revelation of the Master's Purpose Concerning His Disciple

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"Simon, fear not." The fact that a man is a sinner need not for one moment separate him from the Saviour if he is willing to repent of his sins and believe on the Lord. It is the unwillingness to let go of iniquity that causes a man's downfall. The mere fact that a person is a sinner in one sense, actually qualifies him for the Lord's help, for remember, He is the Saviour of sinners.

O thank God for His grace, His mercy and love! What one of us, if he were to receive his just deserts, wouldn't have been banished to the nethermost hell long ago. But God has provided the way of escape through the death and resurrection of His blessed Son, so that whosoever believeth in Him should not perish but have eternal life. Earth's darkest and deepest sinner can find cleansing and purifying and victory in the Lord Jesus Christ.

The Lord now gives Simon his life work. The margin reads: "From henceforth thou shalt take men alive." Having been won himself, and knowing something of the Lord's salvation in his own heart, he becomes the medium for the transmission of the gospel of grace to other hearts, so that men are taken alive. Nor is this Simon's duty alone; it is the duty of all of us.

Some years ago, Wade Smith, the creator of the Little Jetts, was with me in a Bible conference. During the conference, he handed me one of the Christian Worker's Testaments with a little picture in the front. Underneath he put a statement that I have never forgotten. I would say it to you now, even as he said it to me: "And when He comes and saith unto you John 21:10, may your creel be full."



### Unto Me Is Born This Day

Today I go again to Bethlehem's plain,  
I see the star and hear the angels' song;

I come with shepherds to the inn again  
And join in adoration with the throng.  
I ride with Wise Men o'er the starlit way,  
Present my gifts unto the Christ Child sweet.

And thus I celebrate the natal day  
With memory pictures, each new year replete.

But do I claim the message as my own  
Or ope my heart unto the star's rich gleaming?

Is my crude manger bed now made His throne,  
And are my love gifts real—not merely seeming?

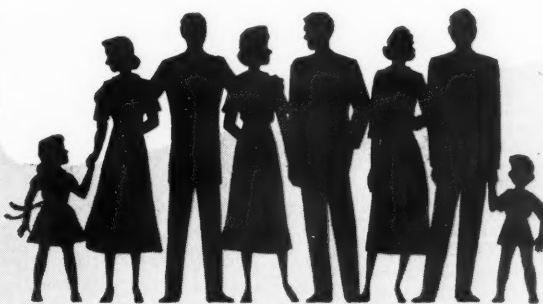
Is He, once born according to God's Word,  
To my own self the Saviour, Christ the Lord?

—Sadie Louise Miller

December, 1951

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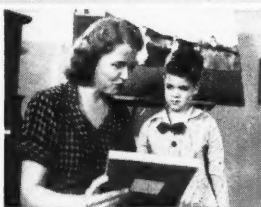
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# OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

## THE WORD MADE FLESH, or THE MOST UNUSUAL BIRTH IN THE WORLD

John 1:1-14

### I. Where It Happened

1. The place prophesied (Micah 5:2)
2. The prophecy fulfilled (Matt. 2:1-12; Luke 2:11-16)
  - a. Not in Jerusalem (capital)
  - b. But in Bethlehem (city of David)

### II. When It Happened

1. The exact day not given. (December 25 not scriptural)
2. The scriptural dating
  - a. In the reckoning of man (Matt. 2:1; Luke 2:1, 2)
  - b. In the reckoning of God: "When the fullness of the time was come" (Gal. 4:4)

### III. Why It Happened

1. To reveal God (John 1:14, 18)
2. To save sinners (John 3:18; I Tim. 1:15)
3. To give eternal life (John 3:16; 10:28; Rom. 6:23)

—F. A. Buckhalter

\*\*\*

## REVIEWING THE YEAR

Looking back on the year that has gone, the things that bring us the greatest satisfaction are not any personal successes we may have had, or any pleasures we may have enjoyed, but the efforts we have made to improve the condition of others and our own progress in moral character. Nothing bears reviewing better than acts of self-sacrifice, and nothing brings greater reward. While, therefore, we must not allow ourselves to be unduly depressed by a review of the past, we must allow it to have a salutary influence upon us, and resolve with the lesser opportunities the coming time may present to us to make the most and the best of them. Much is still possible to every man who redeems his time, and who consecrates himself wholeheartedly to the service of God and man.—Selected

\*\*\*

## WHY CHRIST CAME

1. He Came to Do the Will of God (John 4:34).
2. He Came to Fulfill the Law (Matt. 5:17).
3. He Came to Give His Life (Mark 10:45).
4. He Came to Establish the Truth (John 8:18).
5. He Came to Defeat the Works of the Devil (I John 3:8).
6. He is Coming Again (Acts 1:11).

—Harry C. Hamilton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

## CHRISTMAS LOVE

What a glorious Christmas this would be if simple, honest love and benevolence "toward all mankind," with all its crotchets and weaknesses, should flow freely from our hearts. The transformation in the world resulting from a universal sentiment of this description would be so wonderful that the Christmas angels would hasten to heaven to tell the glad story as once they hastened to earth to communicate heaven's joy.—Author unknown

\*\*\*

## SPIRITUAL ATTAINMENT

Philippians 3:13, 14

### I. A Conscious Dissatisfaction with the Present

"I count not myself to have apprehended"

1. Not with our standing before God
2. But with our state—our spiritual attainment

### II. A Comparative Obliviousness to the Past

"Forgetting those things which are behind"

1. This forgetfulness to be comparative, not total
  - a. Not to forget God's mercies
  - b. Not to forget what others have done for us
2. What we can afford to forget
  - a. Most of our successes
  - b. Most of our failures

### III. A Concentrated Effort for the Future

"I press toward the mark for the prize of the high calling of God in Christ Jesus"

1. An undivided aim—"This one thing I do"
2. Determination to achieve—"I press toward the mark"

—F. A. Buckhalter

\*\*\*

## THE BEST GIFT

A friend told me that the best gift he received last Christmas was a tiny bookmark—only a few irregular stitches of colored thread on a bit of cloth. Nobody could ever spell out the letters. But he could read it all; for it was the handiwork of his little child, and, though his eyes were blinded by his tears, the father read love, love, in every stitch of it.

Our best offering to the Christ may in itself be intrinsically of as little value to Him who possesses all things. But if it be something our love has wrought—love to Him shown by our love to another—He will never forget it. Let us try to write His name upon our lives. Ah, the fabric is coarse, and the hand unskilled, but He can read it.—James M. Ludlow

## SUPPOSE THE WORLD WERE WITHOUT CHRIST

Ephesians 2:1-13

Without Christ Jesus, the world would remain:

1. A sinfully corrupt world (Rom. 1:24, 29-31)
2. A schism-torn world (Eph. 1:10)
3. A Satan-controlled world (Eph. 2:1-3; I John 5:19)
4. A sightlessly ignorant world (II Cor. 4:3, 4; I Cor. 2:14)
5. A separated-from-God world (Eph. 1:4-7; 2:11-12)
6. A spiritually dead world (Eph. 2:1, 5)
7. A sorrowfully hopeless world (I Thess. 4:13)

—Revelation

\*\*\*

## THE PRECIOUS GIFTS

Matthew 2:11

Representing our gifts to Christ, these offerings of the Wise Men stand for:

1. *Gold*—whatever is most costly and precious in our lives—mental, moral, affectional—consecrated to His cause.
2. *Frankincense*—whatever is fragrant and beautiful in worship—devout hearts, prayerful lives.
3. *Myrrh*—the aroma of suffering and hard service, bitterness of cross-bearing. Giving first ourselves, we give with ourselves our attainments, our worship, our service.—Author unknown

\*\*\*

## BORN—A SAVIOUR

Luke 2:11

### I. "Unto You"

1. The angelic announcement (v. 10)
2. The shepherds' faith (v. 15)
3. Personal salvation (v. 11)

### II. "Is Born"

1. Where? (Mic. 5:2; vv. 4-6)
2. No room in the inn (v. 7)
3. A prepared body (Isa. 7:14)

### III. "A Saviour"

1. Angels announce Him as Saviour (v. 11)
2. John announces the Lamb of God (John 1:29)
3. Magi seek the King of the Jews (Matt. 2:1, 2)

—Robert E. Stark

\*\*\*

## CHRISTMAS WISH

I have a wish for you today—  
A Merry Christmas, glad and gay,  
And also, may you truly know  
That Jesus' love makes hearts aglow.

—Grayce Krogh Boller



# Christmas— in the light of eternity



What should you give for Christmas this year?  
A sweater for Mother, which moths will ruin?  
A brief case for Dad, which will scuff and scar?  
A football for Junior? A doll house for sister? A basket of fruit for pastor?  
Or should you choose gifts this year, in the light of eternity?  
A home transformed through the salvation of a father?  
A boy's heart turned to the ministry?  
A pastor's faith renewed to lead his people in right paths?

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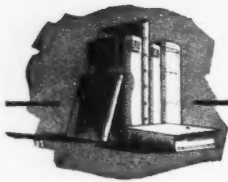
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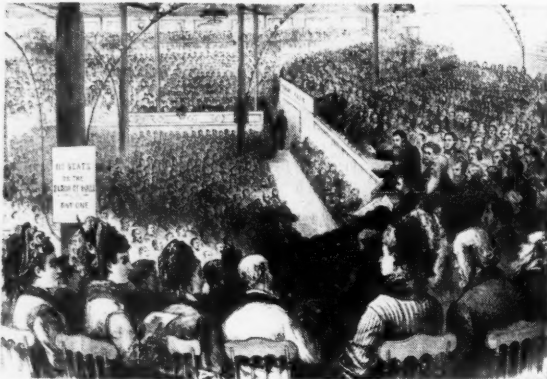
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# NEW BOOKS

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D. L. Moody  
in New York,  
March, 1876.  
One of the 150  
illustrations in  
*The Church in History*  
by B. K. Kuiper.

## **The Church in History, by B. K. Kuiper.**

This book has been prepared under the sponsorship of the National Union of Christian Schools as a textbook in secondary schools. It is carefully divided into chapters with interesting and appropriate headings, the outline of each chapter appearing at its beginning. The book is well written and profusely illustrated, manifestly the work of one who knows well the field of Church History. It will prove to be not only a good textbook for high school students, but also an excellent elementary approach for anyone who wishes to become acquainted with Church History, as well as helpful supplementary reading for the student who is taking a course in Church History in a Bible school or college. It is worthy of wide usage and will certainly do great service in our Christian high schools.

499 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$4.95. E.S.M.

## **A Visit to Mars, by Garrett V. Albertson.**

A new Colportage Library book in which the author conveys some vital spiritual truths by means of a story of an imaginary trip to the planet Mars. Living temporarily among a highly developed and highly spiritual people of that planet and viewing the things of earth from an other-world perspective, the celestial traveler learns many a lesson of vital interest to the life of the Christian. Absorbing and profitable reading.

128 pages. Moody Press, Chicago (1951). 35c. J.M.

## **Park Street Prophet, by Harold Lindsell.**

This is the life story of a man who while yet in his middle forties has reached a position of national and international leadership among evangelicals. The author traces the rise of Harold Ockenga to prominence as a fearless preacher of the gospel, a promoter of missions, a leader in the National Association of Evangelicals, an author of books, and the president of Fuller Theological Seminary. In addition to being an excellent study of one who has been wonderfully used of God, this book also throws a searchlight upon present-day movements in the religious world that should spur Christians everywhere to renewed zeal in promoting the cause of Christ in the hearts and lives of men.

175 pages. Van Kampen Press, Wheaton (1951). \$2.25. C.N.B.

## **Some Favorite Christmas Carols.**

Without a book of Christmas carols at

the Christmas season, there is something missing. The old favorites are always new.

This new publication presents "Joy to the World," "Silent Night," "While Shepherds Watched," "O Little Town of Bethlehem," "In Dulci Jubilo," "Come Hither, Ye Faithful," "It Came Upon the Midnight Clear," with music printed in square (not round or shaped) notes. The music appears on the right side of the page, while on the left side are pen-and-ink sketches depicting the subject matter of the carol, with information regarding the writing of the song.

14 pages. Augsburg Publishing House, Minneapolis (1951). 35c. G.S.S.

## **The Yuletide Story.**

The simple Christmas story according to Matthew and Luke is beautifully and artistically portrayed in seven colored pictures, with decorations by the capable Lee Mero. This publication will make a very acceptable Yuletide remembrance, gracing the library or reading table in the well appointed home or even reading tables of club and hotel.

8 pages. Augsburg Publishing House, Minneapolis (1951). 35c. G.S.S.

## **The Life Story of Dr. Lee S. Huizenga, by L. J. Lamberts.**

Among the prisoners who did not survive the hardships of the Japanese concentration camp at Shanghai was Dr. Huizenga, well-known medical missionary and an authority of international renown on leprosy. Shortly before the Japanese capitulation his earthly ministry closed. As both an ordained missionary and a medical man, Dr. Huizenga went to China in 1920 with the first missionary party of his denomination, the Christian Reformed Church. He was then nearly forty years of age and had already had some missionary experience among the Navajo Indians. But his service was never limited to one denomination or one country. Through his leprosy work and extensive visitation of leper colonies around the world, and through his writings, the name of Huizenga has become known to many who know nothing of his denomination. It is appropriate that his biography should be written by his closest friend and former classmate. It is a work well done and should be read with considerable interest.

194 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$2.50. H.R.C.

## **Forty Years in the African Bush, by Josephine C. Bulfant.**

This book was second prize winner in the publishers' Christian Biography and/or Missionary Book Contest. The author, a missionary of the Sudan Interior Mission,

writes of that portion of Nigeria to which her own life has been dedicated for more than twenty years—among the Yagbas in the far northeast of the Yoruba nation. Here the gospel was first taken over forty years ago, as is told in the early part of the book, and here the author helped to start the first girls' school, some twenty-two years later. A large part of the writing is from the author's own experiences and observations, and so has all the vividness of a first-hand account. The descriptions of native life and customs, as well as the pictures of the trials, problems and joys of missionary service in Africa, will prove interesting reading to many a Christian who has a concern for foreign missions.

185 pages. Zondervan Publishing House, Grand Rapids (1950). Cloth, \$2.00; paper, \$1.50. H.R.C.

## **Life and Lore of the Guatemalan Indian, by Anna M. Van Hook.**

Roughly, 60 per cent of the population of Guatemala is Indian. They are largely descendants of the Mayas, the remains of whose ancient cities and other evidences of advanced civilization have amazed the archaeologists. "Guatemala is the only country where the Mayan culture is still vital." The Indians were conquered by the Spaniards four centuries ago, but in their villages they still cling to the old ways. The author, for twenty-seven years a missionary in the land, graphically describes outstanding features of the life and customs of the people. She then goes on to tell of the regeneration wrought by the coming of the gospel to Indian homes and communities. A book of real value to all who are interested in missions in Central America.

68 pages (paper). Central American Mission, Dallas (1950). 50c. H.R.C.

## **Highways in the Desert, by Ida Paterson Storm.**

Arabia, the birthplace of the Mohammedan faith, has been one of the most resistant areas to the penetration of the Christian gospel. Very little Christian work has been attempted or permitted, yet this field has seen the services of some of the most outstanding missionaries of the modern day. The largest Protestant mission to Arabia is that of the Reformed Church in America, to which the author and her doctor husband belong. The book provides good background material on the history and geography of the land before proceeding to tell of the development of missionary work and the problems which it faces. A brief epilogue tells of the entering of the Southern Baptists into the field. It seems strange that in a land where there are so few missions and all others seem to be referred to, there is no mention of the Sudan Interior Mission at Aden nor of the Independent Presbyterians at Muscat.

135 pages (paper). Broadman Press, Nashville (1950). H.R.C.

## **Jungle Doctor**

## **Jungle Doctor on Safari**

## **Jungle Doctor Operates**

## **Jungle Doctor Attacks Witchcraft**

## **Jungle Doctor's Enemies**

## **Jungle Doctor Meets a Lion, by Paul H. White.**

Seldom does one find missionary stories told with such direct simplicity and yet with such absorbing interest as these of the "Jungle Doctor" series. They are not only simple enough to be understood by children, but will hold the attention of adults as well. The author was a medical missionary in Tanganyika Territory, East Africa, and it is out of his life and experiences there that these tales come. The problems and heartaches of a missionary doctor's life are vividly portrayed, as well as the joys of demonstrating the love of the Great Physician and winning men to Him. There is humor, pathos, and a great deal of warm sympathy for the black man. Through each volume runs a current of spirituality which is all the more impressive because it flows so naturally.

120 pages each. The Paternoster Press, London (1950). \$1.00. H.R.C.

Moody Monthly

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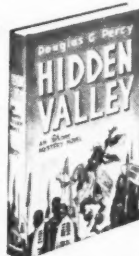
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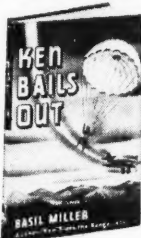
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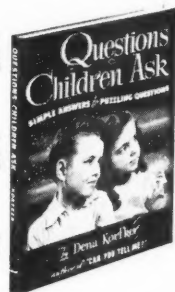
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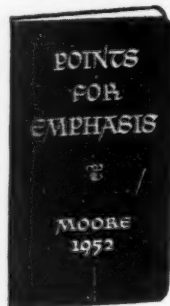
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From Statesman to Philosopher, by Walter McIntosh Merrill.

A subtitle to this volume is "A Study in Bolingbroke's Deism." Lord Bolingbroke was an English statesman in the eighteenth century who quit politics to study philosophy, and became one of the leading deists of his day.

The author not only analyzes Bolingbroke's own theories, but compares his characteristic doctrines with those of the chief deists of that period, when the deistic movement was at its height. It is interesting to note how widely deists disagreed among themselves upon such characteristic doctrines as immortality, particular providence, miracles, future reward and punishment, and even revelation, all of which Bolingbroke rejected.

284 pages. Philosophical Library, New York (1949). \$3.50. N.J.S.

**Lame Dogs**, by Beth Coombe Harris.

This is an enjoyable Christian novel, although the title is misleading. "Lame dogs" is an appellation teasingly given by Keith to people whom his mother befriended in their time of need.

Forced to move from a delightful country home to a dingy abode in a city, by the employment of her son, the altruistic widow sought out those whom she could help. This story reveals how a kind-hearted person can put the principles of Christianity into everyday practice—and not without reward.

111 pages. Victory Press, London (1950). 75c. H.D.L.

**Romance in the Jungle**, by Ethel Matson.

This is a fast-moving and intriguing story which will have genuine appeal to young people. The scene is Brazil, where the author herself spent a number of years in missionary work. Throughout this tale of war and romance, of heartache and joy, the message of salvation and consecration to the Lord's work is strongly emphasized.

182 pages. Zondervan Publishing House, Grand Rapids (1950). \$2.00. J.M.

**Day After Tomorrow**, by G. Franklin Allee.

This is the story of a young high school graduate who started his career as a reporter and finally becomes governor of his state. Christian influence is early brought to bear on his life, but even though he has an inner struggle over his spiritual condition, he does not fully realize his need until after he becomes governor.

The story is well written as far as interest and suspense are concerned, but it contains many grammatical errors, especially in punctuation.

184 pages. Zondervan Publishing House, Grand Rapids (1950). \$2.00. I.E.G.

"Jimmy said, 'Yes,'" by Robert E. Rill.

The story of Jimmy's conversion is an interesting one for boys and girls to read, as well as one that makes the need and way of salvation clear. There is also the element of challenge to Christian boys and girls to speak to others about their Saviour as they see the result of Marge's faithful witness to Jimmy.

Children will enjoy doing the animated chart in connection with the story.

5 pages. Moody Press, Chicago (1950). 15c. A.K.G.

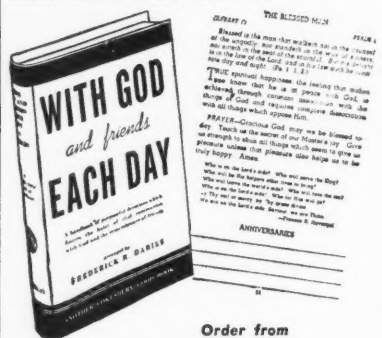
**The Individual and His Religion**, by Gordon W. Allport.

This monograph by the professor of Psychology in the Department of Social Relations at Harvard University constitutes an important contribution in the field of psychology of religion. Those who come to the book from a background of vital experience with God in Christ are almost bound to read it with mingled reactions. While deeply respectful toward the eternal verities of the Christian faith, the author gives little evidence of comprehension of its inner essence. Certainly he has no sym-

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147 pages. The Macmillan Co., New York  
(1950). \$2.50. C.N.B.

228 pages. The Macmillan Company, New York (1950). \$3.50. L.E.M.

106 pages (paper). The Christian Education Co., Highland, Ill. (1948). 60 cents.  
H.R.C.

This book tells the life story of a unique personality, whose fame has spread over the globe. Pastor Findlay's evangelistic, philanthropic and foreign missionary efforts

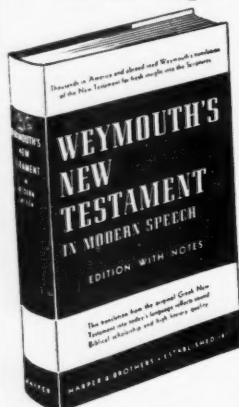
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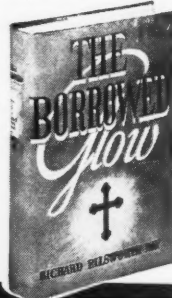
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127 pages. Fleming H. Revell Co., New York (1949). \$1.50.

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**A Primer of Prayer**, by Charles M. Laymon.

This little book is what its title indicates, an elementary study of prayer. It deals with the psychology and philosophy of prayer, at the same time giving practical suggestions and techniques for effective praying. Helpful to one wishing to develop in his prayer life.

96 pages (paper). Tidings, Nashville (1949). 35 cents.

E.S.M.

**Sacraments, Signs and Symbols**, by W. Norman Pittenger.

In this little volume by Dr. Pittenger, a member of the General Theological Seminary in New York, we have a strong plea for the Anglican emphasis on the liturgical and sacramental elements in worship. After a masterly chapter, showing how pure materialism and pure idealism have both had their day and been found wanting, the author proceeds to argue for what he calls "incarnationism," a view that sets forth the inescapable interrelations between the physical and the spiritual. While members of non-liturgical churches may shy away from the author's overemphasis upon sacramentarianism, still there are many points in his presentation that they will do well to heed. Despite the very real danger of forms taking the place of the eternal verities for which they are supposed to point—the esthetic become a spiritual anesthetic—it is unquestionably true that non-conformist churches in their reaction against ritualism have impoverished their services through not giving it its proper place.

162 pages. Wilcox and Follett Co., Chicago (1949). \$2.00.

C.N.B.

**The Sign of a Child**, by William A. Knight.

This book is an addition to a series having Bethlehem as their central charm.

The story of the Christ Child is interestingly told, not only in the scenes of the nativity, but also in its outreachings through the centuries before as well as after the first Christmas night.

76 pages. W. A. Wilde Co., Boston (1949). \$1.00.

A.H.

### Seeds of Kindness Reciter.

A book containing poems, recitations, dialogues and programs for children of all ages. Useful for the Sunday school, especially in planning and preparing programs.

96 pages. Pickering & Inglis, London (1949). 75 cents.

W.M.L.

**Voices in the Catacombs**, by Ludwig Bauer.

A most gripping, imaginative narrative of the hanging imperial gardens of Rome, the horrifying spectacle of torches aflame with human beings, Christians gathered together in the arena with lions, the burning city of Rome, all of which was for the entertainment of Nero and his godless associates. It is a story of Christian martyrs triumphing over demon-impelled men. The author sets forth the gospel of the Lord Jesus (though not in abundance), and the faithfulness of the martyrs to their Saviour. Unfortunately he has the martyrs kissing the cross, when facing the lions. The author of this splendidly written book appropriately dedicates it to "those who love the Lord."

364 pages. Christopher Publishing House, Boston (1951). \$3.75.

G.S.S.

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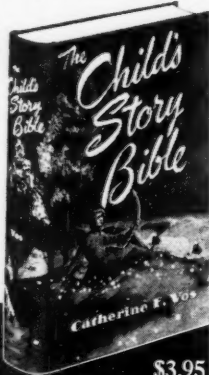
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175 pages. Baker Book House, Grand Rapids (1951). \$2.00. M.W.

### BOOK BRIEFS

*Can a Thinking Man Be a Christian?* by John C. Wenger. The author gives the answers of the Roman Catholic apologist, the modernist, and finally his own to the "Humanist Manifesto." Too brief to give a really satisfying solution. 21 pages. (paper). Herald Press, Scottsdale, Pa. (1950).

*Make Sunday School Interesting*, by Nell Henderson. Practical, stimulating suggestions as to projects for any day and programs for special occasions. Emphasis falls on character building, but the ideas are easily adaptable to any conservative application of the gospel. 111 pages. (paper). The Standard Publishing Co., Cincinnati (1951). 85c.

*How to Speak and Pray in Public*, by J. Vernon Jacobs. This little book teaches in simple lessons the way in which a young Christian may get started in eleven fields of service for his Lord. Could be used as a text for a first year course in public speaking. 93 pages. (paper). The Standard Publishing Co., Cincinnati (1951). 85c.

*Consider Paul*, by Holmes Rolston. An interesting but unsatisfying treatment of revelation and inspiration in the Pauline epistles. While the author refutes the position of extreme liberalism, he nevertheless lessens the effectiveness of his work by misrepresenting and denying the doctrine of verbal inspiration. 217 pages. John Knox Press, Richmond (1951). \$3.00.

*The Background of the Epistles*, by Frederick A. Tatford. Provides a brief historical background and synopsis of each of the Pauline epistles. The contents on the whole can be warmly recommended. 57 pages. Victory Press, London (1951).

*From This Day Forward*, by Kenneth J. Foreman. Anyone who reads this book will understand better than before the responsibilities and the glorious possibilities of Christian marriage. Heartily recommended. 71 pages. Outlook Publishers, Richmond (1950). Cloth, \$1.50; paper, \$1.00.

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*The Christ of All Nations*, by Paul Guinness. The author, retaining the language and punctuation of the Authorized Version, has compiled from the four Gospels in chronological sequence the events which lead from the birth of Christ to and including His death and resurrection. 285 pages. Association Press, New York (1950). \$2.75.

*Concordia Nursery Program Packet*, prepared by Lois and Allen Johsman. Contains material intended to make possible a systematic program of contact between the church and the parents from the child's birth to four years of age. Written with a definite Lutheran emphasis. Concordia Publishing House, St. Louis (1951).

*St. Paul Shows Us How*, by O. H. Schmidt. A concise, practical and spiritual exposition of Colossians, showing how Christians are given instruction in this portion of Scripture on witnessing effectively for Christ. 119 pages. Concordia Publishing House, St. Louis (1950). \$1.50.

*Light in the Dark Belt*, by Rosa Young. A pioneer of mission endeavor among her own people, the author gives the story of work among the colored people of Alabama. This autobiography, with its vivid accounts of her courage, faith and service, will be an inspiration to all. 200 pages (paper). Concordia Publishing House, St. Louis (1950). \$1.00.

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*Commentary on the Holy Scriptures—Psalms*, by John Peter Lange. 668 pages. Zondervan Publishing House, Grand Rapids. \$4.95.

*A Handbook of Comparative Religion*, by S. H. Kellogg. A new edition of a volume that has indeed proved its usefulness since it first appeared in 1899. The author, a former missionary to India, has first-hand information concerning most of the religions with which he deals. The great religions of the world are compared with regard to their teachings on God, sin, salvation, future, and morals. Recommended. 179 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$2.50.

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*The Journal of John Wesley*. This shows, as no other book could, the man whose dynamic influence changed the whole character of eighteenth century England. The well-disciplined mind and the fervent heart of the man can be seen in the account he penned as he determined to make Christ known to his generation, however difficult the circumstances. Instructive reading. 438 pages. Moody Press, Chicago. \$3.50.

*10,000 Biblical Illustrations*, by Charles E. Little. Previously published as *Biblical Lights and Side Lights*, this work contains carefully classified illustrations from the Bible itself. Should prove valuable to any Christian worker. 632 pages. Baker Book House, Grand Rapids (1951). \$4.95.

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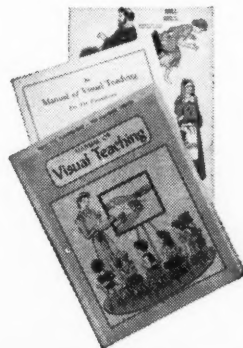
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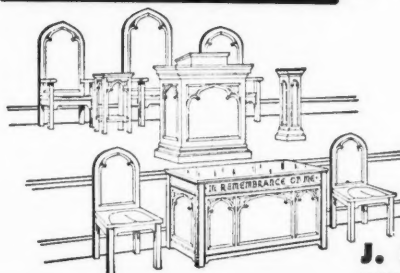
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Sharon and Rebecca (Becky) Gilliam, young marimbists who frequently play for KYB Club programs, are photographed here as they played at one of the recent KYB rallies.



A quartet of little Japanese girls at a KYB Club (Know Your Bible) rally. Eight rallies were conducted this fall in Chicago and surrounding suburbs in connection with this popular children's program broadcast each Sunday over WMBI and WMBI-FM.

For the spring of 1952, rallies are tentatively planned for Rockford, Freeport, Belvidere, Chicago, Somanauk, Danforth, Maywood, and Melrose Park, Ill. One is also proposed for Niles, Mich.

## Dedicate Houghton Hall

Fifteen months of particular blessing, during which ten-story Houghton Hall took shape on the corner of Chicago Avenue and LaSalle Street, were climaxed at the Institute recently as faculty, students, staff and friends gathered for the dormitory's dedication on October 30.

The dedicatory program was held at Moody Memorial Church, where Dr. Robert G. Lee of Memphis, Tenn., former president of the Southern Baptist Convention, gave the principal address. Dr. William Culbertson, Institute president, presided at the service, which was highlighted by the appearance of the Moody Chorale under direction of Don Hustad. The services at Moody Church followed an open house in the afternoon and early evening during which visitors toured the

new dormitory, and alumni gathered for a banquet in the evening.

Named in honor of the late Will H. Houghton, Institute president from 1934 to 1947, the new dormitory accommodates women students in 205 double and 40 single rooms. The building also houses an auditorium and new quarters for the Moody Press bookstore.

## Bookstore's Big Move

After moving some 10,000 to 12,000 articles—everything from books and records to thumb tacks and scotch tape—the Moody Press bookstore is spic and span in its bright new headquarters on the ground floor of Houghton Hall. "Pop" Amour with an energetic crew of assistants made the move from the old quarters on Wells Street, to the new location on Chicago Avenue and LaSalle Street, site of the old Moody Church.

The new store, with inviting full length show windows and modern displays along

both Chicago and LaSalle, is colorful with wide fluorescent lighted aisles, and modern display alcoves. Listening booths are provided for record purchasers and special sections of the store are devoted to such articles as Sunday school aids, tracts, Bibles, greeting cards, radio and camera displays, novelties and supplies.

The week-long grand opening of the new store began October 30, date of the dedication of Houghton Hall. There were baby orchids for women, memo books for men, balloons for Junior and Little Sister.

Old timers around the Institute remembered that exactly twenty-one years ago, October 22, the "new bookstore" on Wells Street opened its doors.

## Elect New Trustee

James H. Barnes, of Grosse Point Park, Mich., is a new member of the Institute Board of Trustees, following his election to this post September 25.

A graduate of Temple University, in Philadelphia, Mr. Barnes is the assistant sales manager of the Timken-Detroit Axle Company, Detroit.



Barnes

Treasurer of Best Seller Publicity, Mr.

Barnes is also vice-president of the Detroit Baptist Missionary Society. He is a member of the Board of Trustees for Inter-Varsity Christian Fellowship, and a member of the Board of Trustees for Eastern Baptist Theological Seminary and Eastern Baptist College.

Brought up by Christian parents, Mr. Barnes accepted Christ at the age of thirteen. He has been married thirty-one years and has a son, James.

A member of the Bethel Baptist Church of Grosse Pointe, he is president of the men's class, a member of the board of trustees and the mission board, and moderator of the church when it is without a pastor.

## Name Auditorium for Alumni

The new and modern assembly room erected as a wing of Houghton Hall has been named Alumni Auditorium. In appreciation the Alumni Association, with the approval of the Institute trustees, has undertaken to raise \$100,000 to be placed in an Alumni Auditorium and New Buildings Fund. It is hoped that the entire amount will be raised by June 5, 1952, the date of the fifth annual alumni homecoming.

Built partially underground, with no windows, the auditorium has fluorescent lighting. Fixtures are set into the ceiling, while very light tan walls reflect the light.

Arrangement of the 391 seats in tiers makes it possible to see the speaker easily, without the frustration of peering around the person ahead.

The platform juts out in a semicircle with walls built out on both sides to create a rounded pillar-like effect. To the left, several feet above the floor, is a glass enclosed radio control room. The



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Monthly

auditorium is being equipped for radio programs with audience participation. At the back is a film projection room. Ventilators set into the ceiling and spaced evenly along each tier under the seats assure circulation of air and even temperature.

### New Course Released

"Lives of great men all remind us, we can make our lives sublime"—yes, and such a reminder is found in the reading of the new Moody correspondence course, *Great Leaders of the Christian Church*, by Dr. Elgin S. Moyer, Institute librarian.

Released in October, the course comes in two attractive spiral-bound textbooks, with art work on the covers by an outstanding Christian artist. These books contain thirty lessons focused upon thirty outstanding Christian leaders from the time of Christ to the present. In addition, the course is a rounded-out study of events, movements, religious activities, and developments of a wide variety.

This combined biographical and historical survey is available in book form.

### Midwinter Tour

A midwinter tour through several southeastern states is planned for the Moody Chorale, January 18 to February 3.

Traveling approximately 6,000 miles, the Chorale will sing in cities and towns in Indiana, Kentucky, Tennessee, South Carolina, Georgia, Florida, Missouri, and Illinois.

The dramatic sketch of the life of D. L. Moody, "All in a Lifetime," will be a highlight of each program. Featuring choral speaking, the sketch was written by Elisabeth Fletcher and Lorna Lee MacFarlane, with music composed and arranged by Don Hustad, director of the Chorale.

The program includes masterworks of sacred choral music, in addition to new arrangements of hymns and spirituals.

The itinerary of Moody Chorale's tour is as follows:

Jan. 18—Terre Haute Bible Center, Terre Haute, Ind.

Jan. 19—Cincinnati Youth for Christ, Cincinnati, Ohio.

Jan. 20—A.M., First Baptist Church, Hamilton, Ohio.

Jan. 20—P.M., Felix Memorial Church, Lexington, Ky.

Jan. 21—First Baptist Church, Landrum, S.C.

Jan. 22—Second Baptist Church, Lancaster, S.C.

Jan. 24—First Baptist Church, Orlando, Fla.

Jan. 25—Miami Beach Presbyterian Church, Miami Beach, Fla.

Jan. 26, 27—Trinity College, Bellair, Fla.

Jan. 28—First Methodist Church, Thomasville, Ga.

Jan. 29—Baptist Tabernacle, Atlanta, Ga.

Jan. 30—Woodland Park Baptist Church, Chattanooga, Tenn.

Jan. 31—Union Service, Memphis, Tenn.

Feb. 1—Evansville, Ind.

Feb. 2—St. Louis Youth for Christ.

Feb. 3—A.M., Third Presbyterian Church, Springfield, Ill.

December, 1951



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## Talents, Used and Unused

[Continued from page 240]

both wicked and slothful, and after repeating his own words says that he should have put his money to the exchangers so that it might have earned interest.

He is condemned on two counts. Not only did he misjudge his master, but if he really thought that his master was a hard man, he should have seen to it that his money was put to work. Having failed to make any use whatsoever of the talent, he has it taken from him and given to the one who had ten talents.

That goes to show that the master himself did not want his gift back. The whole suggestion to put his money to the exchangers grew out of the awful statement which the servant had made about his master. And that accounts for the severity of the judgment which is meted out to him. As an "unprofitable servant" he is cast "into outer darkness: there shall be weeping and gnashing of teeth."

A striking instance of this is seen in the case of Judas Iscariot. He, too, had been entrusted with a talent, having been chosen as an apostle. But he fell from that ministry and apostleship by transgression, in order that he might go to his own place (Acts 1:25).

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December, 1951

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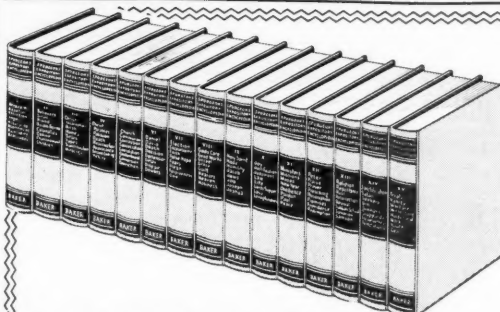
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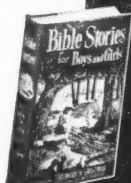
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same powers which the other apostles had. But he either misused them, or else failed to use them at all. And worst of all, he betrayed his Lord. Judging from the sad end to which he came, we have no doubt that he went out into the outer darkness.

Thus we see how on the one hand there is abundant reward; on the other, there is terrible loss. But the faithful servants not only retain all of their gains, but they are also made rulers of many things. And besides all that, they enter into the joy of their Lord, the greatest compensation of all.

### IV

Just what that joy is we are not told here. But if these talents are gifts to be used for the winning of souls, and for the edification of the Lord's people, then we may be certain that the joy of the Lord is that joy which is His when sinners repent and backsliders are restored to Him (Luke 15). It is to His restored people that the prophet says, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17).

Of course that very plainly refers to a time still future. But that does not mean that there are no lessons for us to learn from all this for the present. How good to know, however, that our destiny does not depend on our faithfulness, as was the case under the law.

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HENRY G. PERRY, Executive Secretary

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lieve that the law of Moses will again be in force. Otherwise there would be no point to statements such as we find in Matthew 24:20.

It is a solemn thing to be entrusted with divine gifts in any age, or dispensation, particularly in this age of grace. But the more we know of the grace of God, the less inclined we shall be to abuse it. The very prospect of entering into those joys and pleasures which are eternal (Ps. 16:11) should serve to make us very diligent in the use of all that He has entrusted to us. "It is required in stewards, that a man be found faithful" (I Cor. 4:2). And that is something which applies to all ages and dispensations.

V

Strictly speaking, however, we believe that the portion we are considering has to do primarily with that age which will follow this age of grace. That there will be a ministry such as this at that time, we have already seen in our study of Matthew 24:45 ff. And that is confirmed by such passages as Isaiah 66:19 ff. and Daniel 12:3.

In the former we read, concerning the



Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.  
—Luke 2:10, 11.

spared remnant of Israel, "I will send those that escape of them unto the nations . . . that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." And in the latter passage we read, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Then, as now, men will be gifted for the tasks assigned to them by "the Lord of the harvest," but they will exercise those gifts under the law in keeping with the general character of that dispensation. And that accounts for the fact that "the unprofitable servant" is cast into outer darkness, where there will be weeping and gnashing of teeth.

There is something unspeakably solemn about that. But we may be sure that such judgment "is according to truth against them which commit such things" (Rom. 2:2). By way of contrast, it is comforting to note that in that same day "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

Next month Dr. Armerding brings the present series to a close with the exposition of Matthew 25:31-46, "The Sheep and the Goats."

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Monthly

# Youth SUPPLEMENT

Hazel Goddard, Editor





## Christmas Gift to Mom and Dad

# GIVE THEM YOU

By ESTHER HOWARD

**C**HRISTMAS will soon be here and you haven't the foggiest idea what to give your mom and dad, have you?

Maybe you've managed to save a couple of dollars or you've earned a few doing odd jobs, but then what can you buy for so little that your folks would really like? Some fellows and girls make gifts for their folks. You did that once when you were taking "shop." Remember? Mother seemed so proud (as if it really had turned out like it was supposed to), and you wondered why there were tears in her eyes when she thanked you. But you aren't taking shop any more, so that's out.

♦ But perhaps it isn't such a tough problem after all. Let's cogitate a little and see what we can come up with. Why was Mom so pleased with that gift you made her? Answer that and it might clue you to what you can do now. One thing's for sure—your parents are much more interested in you than in your gifts. They will be pleased with anything you might buy them because it was you who picked it out, but they will be much more thrilled with a gift that is a *part of you*.

For example. (Now don't turn your nose up at this "baby" illustration.) Have you ever seen a toddler present his mother with a bouquet of flowers? Maybe they were crumpled or stemless, but to her they were lovelier than the rarest orchid because they were just a wee token of the affection her child felt for her. After months of pouring love and care on him, he was returning a bit of that love to her, and nothing could please her more.

For fifteen, or eighteen or twenty years your folks have poured into your life their love, their energies, their prayers and tears, their time and their money. They haven't thought much about getting anything back, but they have thought a great deal about how you are using all the good things they've put into your life. Nothing makes them happier than to see results. For Christian parents, such results mean Christian maturity, fruits of the Spirit, graciousness, unselfishness,

thoroughness and diligence in your work. These are intangible gifts that please parents most, and without which no gift, however expensive, is really satisfactory.

♦ NEVERTHELESS, you want something tangible to give them this Christmas. So, why not take stock of your life and accomplishments to date and see if there isn't something there that would make a gift which represents *you*.

If you have a medal or a trophy, how about giving that to the folks? Make it into a dish or paper weight, or a decoration for the wall. They'll cherish it much more than your girl ever could, and will give it back to you someday more readily than she would.

If you are learning to cook, how about giving your mother a gift of your services for a certain number of meals or days or weeks. After the thousands of meals she's prepared for you, she'll appreciate such a gift more than you'd ever guess, providing you do it well and thoroughly, which is the whole point of such a gift.

There's scarcely any limit to gifts such as these. One clever girl made a bunch of tickets which she presented to her folks. On each was printed, "Good for one hour of my help or time." That was just one way of doing it. You could probably think of something better.

♦ DURING the last war a G.I. wrote a letter that made his parents weep with pride and joy and which they will cherish till they die.

It was a very simple letter explaining that he was where he could not send a gift for Christmas, but he wanted instead just to tell them how thankful he was that the Lord had given him such wonderful parents, and then he recalled some of the specific things they had done for him which he had come to realize and appreciate.

Have you ever really let your parents know how you appreciate what they've done for you? Have you ever taken the time to thank them? Why not let your Christmas gift this year do it for you?

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# NEVER

**Y**OU don't drink, you don't smoke, you don't dance, you don't gamble. What in the world do you do to have any fun out of life?

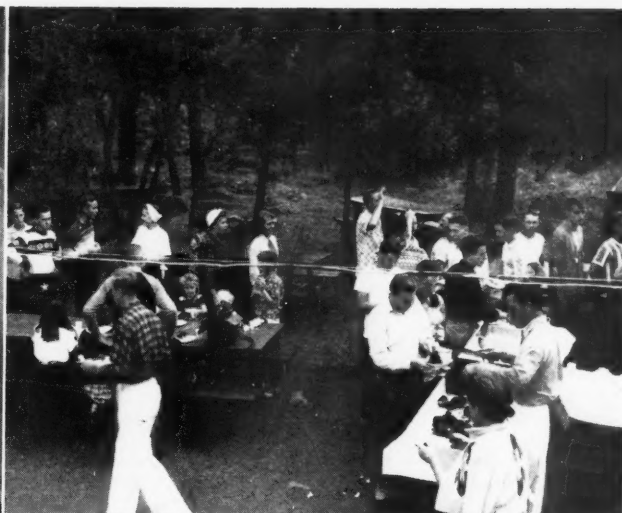
That's what they say. They've even said it to me. And even if they don't say it out loud, they are standing around watching to see what I do. And that's just what I want them to do. It's my chance of a lifetime to show them that one can enjoy life and be a Christian too. In fact, it's my chance to show them that the only reason I *do* enjoy life is *because I am a Christian!*

Want to know some of the things I do to enjoy life? Want to know some of the things that thousands of the finest Christian young people in America do? Well, hang on to your chair while I reel off a list that will make your head swim. Maybe you can get some ideas that will help you show the world that one of the biggest lies of the devil is the one that he has most people believing . . . that Christians lead a dull, uninteresting life.

♦ FIRST of all let's take the things you can do in a group. Most people find it easier to enjoy themselves when they are with others than when they are alone. That's because the Lord made us with gregarious natures. We love to be with people.

It's fun to get the bunch together, if the weather's nice, and head for a *picnic*. Or you can rent a team and wagon for a *hay ride* (bobsled if the snow is deep enough). Some time you might all borrow your kid brothers' bikes and ride off in the full of the moon for an evening of *cycling*. They tell me that some rent-a-bike places still have bicycles built for two. In the fall it's always exciting to get excused from school and head for the *fair*. They have county fairs, state fairs, and even world fairs now and then. Of course, there are always *auto shows* and other advertising expositions where you can stroll around looking at the latest

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# EVER DULL MOMENT

By Orien Johnson

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models and collecting all the free samples they'll give you.

Some young people like *roller skating* or *ice skating*, though there's always the danger of developing into a so-called "rink rat." Personally, I learned my roller skating on the beat-up old sidewalks of a little town in Illinois, and my ice skating on the lakes of Minnesota when it warmed up to 10 below zero. Lots of towns still have *miniature golf* links where you can try your skill against the hazards and brag all night about your low score. Another game of skill is *croquet* out under the lights on somebody's big lawn, and if you get tired of croquet you might horn in on a game of *volley ball*, *badminton*, or *ping-pong*.

If you are in school, there are all kinds of activities for your enjoyment. If you can't make the team, you can always do a good job of spectating. And there's something for every season: football, basketball, baseball, track, tennis, wrestling, boxing, archery, hockey, musical concerts, talent nights and what have you.

If you live near the water, there are lots of fascinating things to do. There is sailing, or canoeing, or motor boating, or surf riding, or water skiing, or swimming, or fishing, or digging clams, or wading, or just plain sitting in the sun (or moon) and watching the waves roll in.

Of course there are various kinds of parties. I don't like the ordinary party. I like it to be some *kind* of party. Make it a *Halloween*, or a *Valentine* party. Or a *farewell* affair for some friend, or a *birthday* party, or a *housewarming*. And for a surprise you might try a *surprise* party. Then when you get tired—it's time for a *slumber* party. (Never went to one myself, although I have slept at some other kinds.)

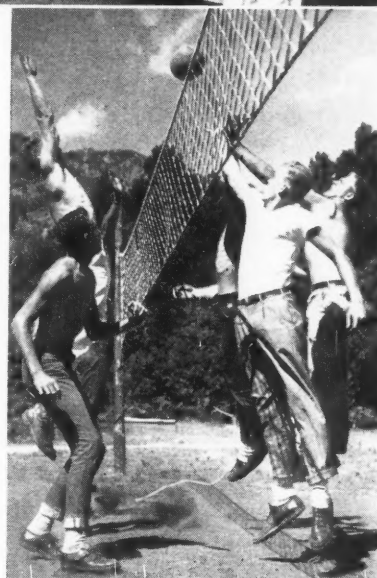
Some like to go on *scavenger hunts*, or *progressive feeds* of different sorts. And speaking of feeds... why not have kitchen parties where you pop corn, make

fudge, or cut a big watermelon! You might even ask some of the old folks how to have a *taffy pull*. Or you can make it a formal dinner party and call it a *banquet*. In some localities the kids have what they call "*Open House*," and the gang comes and goes all day Saturday. Be sure to have cold cokes in the refrigerator and something you can slap between a couple slices of bread.

♦ NEXT are the things you can do all by yourself. They say the true test of a person's character, or his Christianity for that matter, is what he does when he is alone. There are always *horses to ride*, *fish to catch*, *wild game to hunt*, and *trails to hike*, plus *swimming* and *skiing* for the athletic-minded. And let me pause to put in a plug for the thrilling-est and fastest growing sport in America. Skiing is the king of the winter sports. It combines the thrill of controlled speed with the beauty of God's clean outdoors.

Do I hear someone moan about not being interested in athletics? Well, you ought to be! The Lord gave you a body to take care of, and the best way to keep it healthy is to exercise it. Of course, there are some who have good reasons for not being the outdoor type. They have physical handicaps. And here may I say that perhaps we'd better take lessons from them on how to enjoy ourselves alone. For they, of all people, seem to master the secret the best. They learn to *read*. It opens up new vistas for them. It broadens their interests and gives them new appreciation for many phases of life that they are unable to participate in or even to observe. It can do the same for you.

*Music* can be enjoyable company when you are alone. You may go to concerts, or choose good music from the radio. You may be a *platter collector* and buy recordings to suit your taste. You could learn to *sing* or *play an instrument* and



have fun, possibly at the expense of those who hear you practice.

♦ THERE are some things that only a Christian can truly enjoy. Take this matter of attending the activities of your church. Young people like to sing. They like to get the bunch together after the evening church service, go over to someone's home and gather around the piano for an informal "Sing." Some people have the time of their lives at a summer camp where they can enjoy some beauty spot of nature and learn more about the Saviour at the same time.

Most young people have to learn the true spiritual enjoyment that comes from regular worship and service. The adventure of Christian service never loses its thrill for me. One reason many Christians do not enjoy life as they should is that they have never learned the truth of I Corinthians 3:9, or II Corinthians 6:1. For them it is seemingly "Service for the church, for the Master, for our fellow-men," when all the time it should be the glorious fact that we are working WITH the Almighty God.

[Continued on page 296]





# German Youth— an Opportunity

By BOB SHAFFER

Something happens when a German young person discovers the Bible "fables" are true.



**W**HENEVER I think of the thousands of German teen-agers, I think of Dieter and Helga. At first they didn't know what to think when they learned that the new boarder in their home was an American. Then when they discovered he was doing mission work they showed keen curiosity.

Helga brought out her textbook on religious education, a course that is required in all grammar schools. I leafed through the pages and as I scanned the print and noted the fantastic illustrations, I could see that Bible stories and truths were presented as folklore or fables.

"Do you believe that the Bible stories are true—that they really happened?" I asked Helga.

Helga looked puzzled for a moment. I am sure she had never given that a thought. Then she answered, vaguely and uncertainly, "Well, they're good stories anyway."

What an opportunity there is with these two young people! And there are thousands like them who learn all the Bible stories at school, but they don't know that they are true; and though they know something about Christ, they do not know Him as a person. While there are religious meetings held for the "Gott-glaubigen" or God believers, they express the Nazi doctrine which renounces Christ because of His Jewish birth.

♦ Let's take a look at these German people for just a moment—especially the young people. For the most part they are a healthy, robust lot who love to swim, bike, picnic, sing and do most anything that normal young people enjoy. To be sure, their life is different from "Bob blue jeans" of America. The average

German fellow or girl never gets dad's car, for most dads do not own a car. If they can afford it, they ride bikes, but it is unusual for a boy or girl to own a bike before he is out on his own.

The young people "go" for anything that comes out of the United States. Loud socks and ties are the rage. Plaid shirts are advertised as "Texas" shirts. Even food that is out of the U.S. is supposed to be superior. In one shop window I saw an amusing advertisement. It read, "Genuine American imitation lemon powder."

Unfortunately, socks, ties, shirts and lemon powder are not the only U.S. commodities that have flooded Germany. The streets are filled with stands and shops which offer all sorts of cheap illustrated magazines and literature. Books dealing with obscene subjects and containing sickening illustrations are sold quite openly. Of course, it is the young who are impressed the most.

While great religious effort is being made on the part of different denominational and interdenominational works, there again too often the emphasis has been on doctrine and program rather than recognizing the individual's need.

In spite of these discouraging facts, however, the gospel of Christ is going forth—though slowly and painfully—among the young people.

♦ GUNTER's life has been a real challenge to me. He's eighteen now. He accepted Christ as his Saviour less than a year ago in a tent meeting. Gunter had grown up in a religious family, but had never had a real experience with the Lord. He, his younger brothers and sisters and mother all live in one room in a farm house. His father was killed during the war, leav-

ing his family in the "refugee" class.

One morning I paid an unexpected call on them and was irritated at having to wait so long at the door before any one answered. Then Gunter opened the door. He explained that he had been holding family prayers. I had knocked just about the time that he had begun to pray. There is only one sister in the family who is a Christian, and Gunter, being the head of the house, is making an effort to lead the others to Christ.

Then there is Wolfgang. Wolfgang used to live in Berlin; he's almost twenty now. He hated Christians and their religion. One night the "Christians" were having evangelistic meetings not far away, so Wolfgang thought he would go over and learn more about them in order to present better arguments when he tried to get other fellows to join his political youth club. Wolfgang got the surprise of his life. The speaker told how God loves sinners, and how Jesus gave Himself as a sacrifice for them. The Holy Spirit spoke to the young German's heart and he accepted Christ.

Wolfgang was so faithful in telling his old chums about what a wonderful person Jesus is, that he spent several weeks and the next Christmas in prison. Finally, the situation became so dangerous that he was forced to flee to another part of Germany. Today, Wolfgang is working full time without pay telling other young people about Christ.

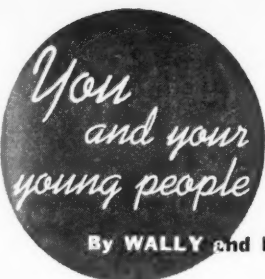
♦ THERE is a seriousness and intensity about young people like Gunter and Wolfgang. It is almost as if they know that they might be called upon to make

[Continued on page 296]

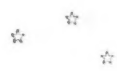
Bob Shaffer, missionary to Germany.



Moody Monthly



# Capitalize on Christmas



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Monthly

**T**HE Christmas month affords a wonderful opportunity to instruct your young people more fully in the central truths of Christianity than perhaps any other month of the year. Their interest is naturally on the events of Christmas. Of course, to the world at large the occasion is coming to be more "Santa Claus-mas" than Christmas; nonetheless there is the interest, the expectancy, the excitement of the season which we should capitalize on to teach our youngsters the true meaning of the day.

We suggest, therefore, that you plan some Sunday evening meetings in which some solid instruction can be given to prepare them to understand Christmas. The Sunday school hour, of course, is a period of instruction, and you will want to conduct your evening meetings with more variety and participation, but seek to make them convey some substantial truths.

The truth of Christ's coming into the world is, if presented properly, the most fascinating truth the human mind can conceive. It is a crime to bore people with it. Do not conduct a single meeting *until your heart is thrilled* with the truth you are to present, and with the person of the Lord Jesus Christ. Here are the five suggested topics:

## First Sunday: Where Did Jesus Come From?

The story of His birthday must begin with the fact that Jesus existed before He was born. Strange, you say? Yes, it is; but His birth was the most unusual birth in human history, because He was the most unusual person ever to be born.

Take the Gospel of John (distribute copies to each young person if possible) and look up these verses. In John 6:38, 51, Jesus said, "I came down from heaven." In John 8:58, 59 He said, "Before Abraham was, I am," and they took up stones to kill Him because they recognized what He was claiming: He claimed to be God. Notice that He didn't say, "I was," but "I am." I AM is one of the names of God revealed in the Old Testament, and Jesus used it to state categorically that He was God. He had no beginning. He will have no ending. He exists eternally.

When we think of Jesus we usually think of Him beginning in the manger at Bethlehem, but He existed from all eternity before that. Read John 1:1-4, and 14 carefully and notice how clear is the explanation of His pre-existence and of His coming into the world. Then read John 17:5 where He prays to the Father.

Our minds cannot comprehend anything outside of space and time (because

we are finite creatures existing with those limitations), but God has no such limitations. There is no past, present, and future to Him. Everything is an eternal present. Human history is like a parade. We are in the parade and see it as a succession of events, and only a small part of it at that. But God looks down and sees the whole parade in one glance.

Jesus Christ was the eternal God, who at one point in the parade subjected Himself to our human limitations and became a man for a wonderful purpose. But He existed even before creation. Indeed, He was the Creator (see John 1:3; Col. 1:16; Heb. 1:1, 2). Our Saviour, Jesus Christ, is also our Creator. It is the eternal God, our Creator, who came to die for us. See why it's so important?

## Second Sunday: How Did Jesus Come?

Don't ever let anyone tell you the story of Christianity is boring and stuffy. That God came to live in His world—is that boring?

But He faced a problem. He wanted to save us by bearing the penalty for our sins, but to do that He must become one of us so that He can legitimately substitute for us. (You understand: only a player from your school can properly substitute for someone else on your team!) Somehow God must become a man, but how can He do that and not be tainted by the sin that characterizes every man?

Here's how God solved that problem.

"With the angels let us sing, Alleluia to our King; Christ the Saviour is born."



The second person of the Godhead became God and man by being born into the world of a human mother, but without a human father. He obtained a true human body from Mary, his mother, but no sinful nature because He had no human father.

Don't let people ridicule this truth of the virgin birth by saying, "Oh, that couldn't happen!" Of course it couldn't happen with anyone else, but this is God, and He worked a miracle. There was *no other possible way* whereby God could take on a human body and become one of us, and if He hadn't become one of us He couldn't have become our Saviour.

This subject needs to be carefully explained to young people and can be dealt with in dignity. Matthew 1:18-25 is the clearest passage explaining the virgin birth. You may want to stop and explain that it is proper to speak of Mary as the mother of Jesus (that is, the God-man), but absolutely improper to speak of her as the "mother of God." That is a heathen idea introduced from other religions. God has no mother, but the God-man did have a human mother, who, though a sinful person as are all human beings, was favored of God for this privilege.

Christianity is Christ, not a mere religion about Christ. Our salvation rests on the fact that He is unique—God and man in one person—and thus able to take the place of man on the cross, and able to satisfy God as a sacrifice for sin because He Himself was sinless. This is something for us to be thrilled about.

## Third Sunday: Why Did Jesus Come?

This Sunday let's discover at least three reasons why Jesus was born. We will find them all in the Gospel of John.

*First, He came to reveal God* (John 1:14, 18). Have you ever stopped to consider how little you would know about God if Jesus had not come? You would know He existed and that He is a powerful Person of intelligence and design, from examining the marvelous creation around you, but you would know nothing at all about His character. When you read about Jesus and see what He was like, you can honestly say, "I know what God is like," because Jesus Christ was God come into this world. We can really know the eternal God through Jesus Christ His Son.

*Second, He came to reveal sin* (John 15:22-24). Here is a startling fact. Jesus came to make us see how bad we really are, so we'll stop kidding ourselves and thinking we're pretty good. Do a little honest examination of the life that He lived on earth, and you'll never boast of your own goodness any more. Then

you'll be ready to appreciate the final reason for which He came.

*Third, He came to pay for our sins* (John 10:11, 15, 28, 29). He who was God, who knew no sin, died for us, to redeem us from the awful penalty of death that must otherwise fall on sinners. He didn't have to come. He didn't have to die for us. He didn't have to redeem us, but He did it because of His tremendous love. Don't tell me that isn't wonderful and fascinating. Do kids scoff at Him? What do they have against this wonderful Person and His proposition? Nothing at all. They scoff either because of their own hardness, or because they simply never have understood the gracious plan of God. They'll quit scoffing quick when they understand the beauty and power of it.

#### Fourth Sunday: Who It Was That Came

This is the Sunday before Christmas and a very appropriate time to consider the claims of the world's greatest Person.

Pass out copies of the Gospel of John again and have your crowd look up these amazing claims that Jesus made while on earth. He claimed to be eternal (John 8:58; 6:38; 17:5); He claimed omniscience (2:24, 25; 13:19); He claimed omnipotence (5:21-23); He claimed omnipresence (3:13 with 14:18, 23); He claimed sinlessness (8:46 with 15:21-24); He claimed power to save (4:10; 6:35; 10:9, 28; 14:6); He claimed identity with God the Father (5:17; 10:30; 14:9); and He received worship as God (9:38; 20:28, 29). Men recognized clearly that, although He never said "I am God," He nevertheless claimed to be God (5:18; 8:58, 59; 10:31-33).

In the face of these claims, we are confronted with a dilemma. Either Jesus is who He claimed to be, or else He is a liar or a lunatic. There can be no middle ground. He cannot be a "good man," "the world's greatest teacher." He must be worshiped as God, or rejected as an impostor. For if He was not who He claimed to be, He either knew it (in which case He was a liar), or He didn't know it (in which case He was a mentally incompetent lunatic).

Close with a strong appeal to each young person: *Who is Jesus Christ to you?* Christianity is Christ. In Him is life, forgiveness, hope of heaven, peace—all that God has for people. But you must have Jesus Christ. Do you have Him? Not just "do you believe about Him," but have you received Him as your own Saviour?

#### Fifth Sunday: What Is His Name?

What's in a name? Well, in the Bible names almost always signify something. This is especially true of God, and the full name of our Saviour is extremely significant. He is the LORD JESUS CHRIST.

LORD speaks of His deity, that He is God.

JESUS speaks of His humanity, that He is a true human being.

CHRIST speaks of His work. When God became man, He did so because He had a mission to accomplish, and the name "Christ" (which is the same as the name "Messiah" throughout the Old Testament) conveys the idea of His work as Prophet (revealing God to man), Priest,

# YOUTH around the world

By JACK WYRTZEN

Last in a series of on-the-spot reports from the Wyrzten-Dodds tour as they circled the globe

A UNITED STATES Naval officer, witnessing "living" Christianity among the Korean believers, remarked to some missionaries, "You Christians really have something!"

We too were impressed with the Korean Christians. They will lay down their lives rather than deny their faith in Jesus Christ. Even under the severest persecution, they remain unmoved in their testimony for Christ.

One of the many cases we heard about was that of a Korean Christian girl, whose brother was a Communist. The girl was brought before the Communists and her brother pleaded with her to deny her faith in the living Son of God. She refused. Her hands were cut off. Then her eyes were gouged out. Finally she was killed by her own brother because she would not deny Jesus Christ. One cannot imagine the horrible persecution brought upon Christians in these areas being taken over by the Communists.

Not many years ago China was wide open to the gospel. The challenge of China was brought before Christians everywhere. Missionaries begged for workers to help spread the gospel in China. Today, their voices are silent. China's doors are closed. We met for an hour with the leaders of the China Inland Mission in Hong Kong. They are still hoping to evacuate some 150 missionaries who are yet in Red China.

In order for a missionary to leave China, a native must state that he will

(representing men to God and dying for them), and King (whereby He will eventually rule over the earth).

You might emphasize here the marvelous condescension that God should humble Himself and subject Himself to the humiliating experience of being scorned and rebuffed, insulted and shamed, and finally put to death, in order to bring us to Himself. Read Philippians 2:5-11 and notice how God has glorified His human name, "Jesus." The name men swear by today they will someday bow before, acknowledging Him to be the Lord of all the universe. "Jesus is the sweetest name I know."

#### Never a Dull Moment

[Continued from page 293]

He has a tremendous job to do in this universe and He has chosen us to work with Him to get it done. That puts a new light on things for me. I like that sort of proposition. Life can never be dull and boring for me. God has much for me to do . . . with Him. We have places to go, people to talk to, special rendezvous to keep, and the best news to tell that the world has ever heard.

Didn't our Lord say, "I am come that

be responsible for the missionary's statements after he leaves China. Anything the missionary says in the homeland will be held against the native. Broken-hearted, the C.I.M. leaders told us to urge the Christians in America to pray for China. We dare not say more.

In our travels around the world, we visited some twenty countries, and experienced the blessing of the Lord all the way. The trip was completed in six weeks, and all our flights were on time, making it possible to reach all our appointments as scheduled. We weren't late for one meeting. Our health was good in spite of changing temperatures and climates, different food, and little sleep. We didn't have a single day of sickness. As far as we could keep the record, there were more than 7,000 decisions for Christ. How many meant it? We cannot tell, but we leave this with our Lord.

We had the privilege of speaking to the wounded American GI's as they were flown from the Korean front lines. The results of these meetings thrilled our own hearts and we were happy for the opportunity. Many have questioned, "Does the foxhole religion last?" We know that a great number of the GI's who received Christ as their Saviour in the foxholes of the battle fields are today on the battlefronts of the mission fields, holding forth the Word of life to lost and dying men.

These are tremendous days we are living in. We believe our Lord will soon return. May we hear Him say, "Occupy till I come," and keep moving out and pushing forward to the ends of the earth with the gospel.

they might have life, and that they might have it more abundantly," and again, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Don't tell me the Christian life is dull. That's an old one, and I know who started it.

#### German Youth—An Opportunity

[Continued from page 294]

the supreme sacrifice for their faith.

But what a terrific opportunity there is among the thousands of Dieters and Helgas—what a challenge it is to lead them from a meager knowledge about Christ to a full realization of Him as Saviour. It is as such young people become Gunters and Wolfgangs that the gospel will spread among the young people of Germany.

What a reproach their lives should be to those of us living in America. How many of us would witness for Christ if we thought our lives were in danger? Why, we're even afraid of our buddies' harmless ridicule! Why not get a challenge from Germany and consider *American Youth—an Opportunity!*



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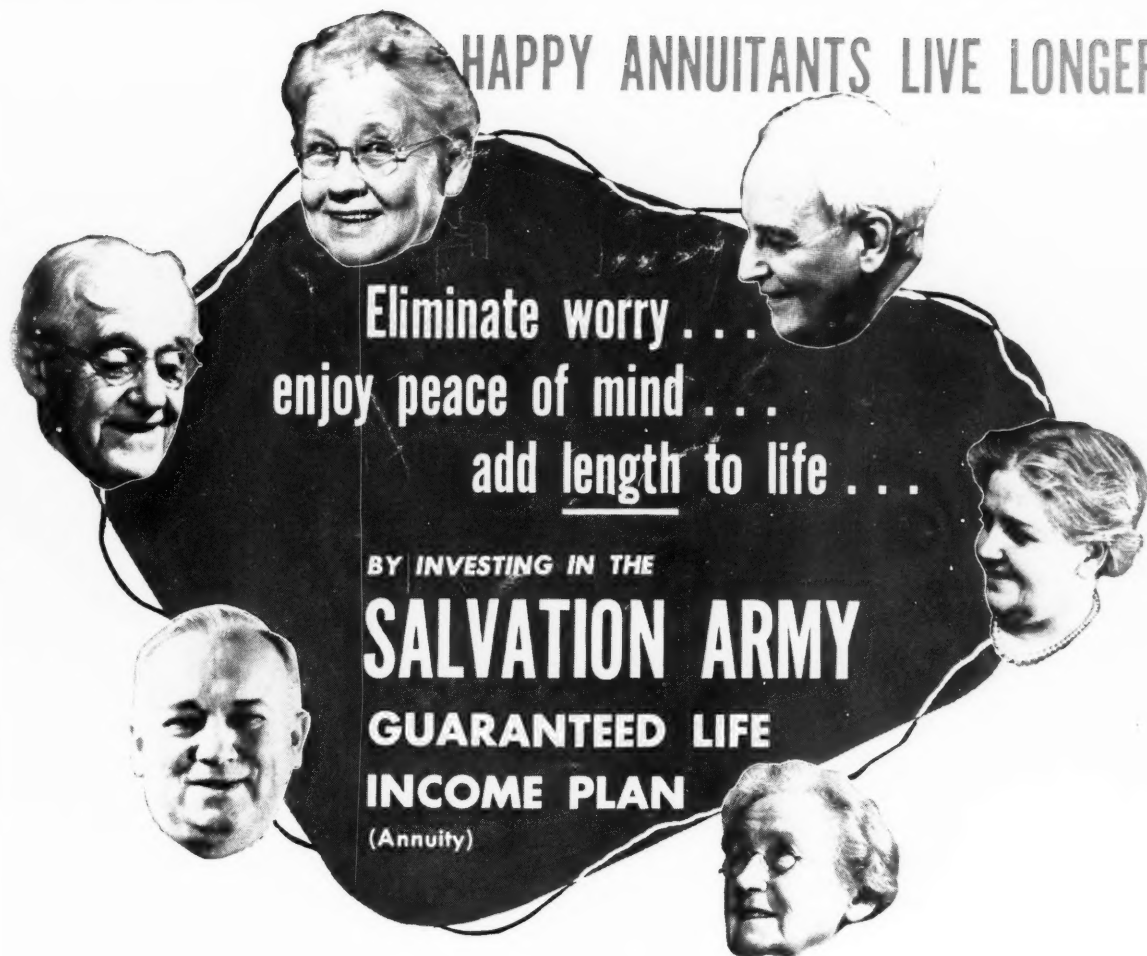
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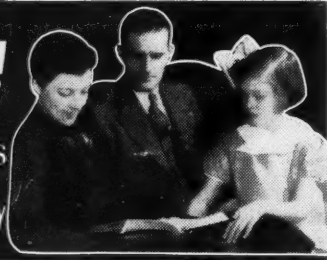
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